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No. 2.

THE

REVIEW OF RELIGIONS

FEBRUARY 1912.

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Vol. XI.

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بسم الله الرحمن الرحيم نحمد ه و نصلي على رسوله الكريم

The Perfect Religion, II.

(By Pr

of. M. Ataur Rahman, M. A.)

The ultimate is always its results test of a religious belief, to a practich man. religion is "moral he The ground of his final estimate of a questions of religionelpfulness." After debating the abstruse philosophic propositin, its metaphysical implications, and the to ask the question-ons which it involves, one is still left free such truth make to uswhat appreciable difference does such and "By their fruits ye sha in our conduct and action, in our life? is certainly the empirill know them, not by their roots." This criterion for all those weist criterion, but it is also the chief chop logic and weave ho aspire to live a religion rather than While the scholarly min an intellectual cobweb all their life. and subtle metaphysical is busy with hair-splitting arguments itself by a ceaseless contelistinctions, the virtuous mind ennobles all good. While the schmplation of the supreme source of ingenuity in ascertaining trolastic philosopher exhausts all his he religious man feels in lihe metaphysical attributes of God, akes a heaven of this eartim the presence of God Himself, and aseen Divine. Mr. Chailh hourly conversing with the ilosopher of America, has sless Sanders Peirce, an eminent styled the systematic theologians

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metaphysical attributes," says he, "but a shuffling and atching of pedantic dictionary-adjectives, aloof from morals, aloof from human needs, something that might be worked out from the mere word 'God' by one of those logical reachines of wood and brass which recent ingenuity has contrivof the serpent by a man of flesh and blood. They have the trail s hands, they over them. One feels that in the theologian' manipulation are only a set of titles obtained by a mechanical ace of vision, of synonyms; verbality has stepped into the pread we have a professionalism into that of Life. Instead of b stone; instead of a fish, a serpent."

When we read carefully the Islamic sch religion to live that Islan professes to be a vital religion, a is not a "metaand the jod to whom Islam directs the worldind silent invention physical monster" but a living God, not a duy and a will, whom of the scholarly mind but a God with a mind converse. Everywe can love, and with whom we can hope telamism, may God's where in the teachings of the founder of Isl it pressed closely peace and blessing be upon him, we fin dged by his actions Jupon our attention that man will be jut days of Islam, they and not by his professions. In the earlyhe scholastic mind and cared little for the subtle distinctions of the but, simple as they the ingenious marshalling of arguments minating principle of were in their life and habits, the one dood. Silent practice of their life was to be good and to do gich they were familiar. virtue was the only philosophy with wldissertations were of no Abstract definitions and theoretical ccretions; and, very often, moment to them. These were later aspelessly entangled in the speculative men found themselves he hile going to find a wa meshes of their own reasoning. Why lost themselves in of a self-created difficulty, theritings one perceives moi "wandering maze." And in their w

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All is hollow of scholarly pedantry than religious fire. bombast, sound and fury signifying nothing. We look there in vain for some noble principle of action, some edifying truth that may enrich the blood of our soul. We are there confronted with intellectual dilemmas that only bewilder our inquiring mind, and certain scholastic quibbles manipulated with characteristic legerdemain. These 'intellect-mongers' fail to appease the hunger of our soul. They give us no rule of conduct, no recipe of life. They do not help us to live. In utter disappointment, then, do we turn to those companions of the Prophet who were the first fruits of the vineyard of Islam-a glorious set of people, sturdy and bold, but artless and simple, who were never trammelled by the so-called Sphinx-questions, who knew their mind, and the work that lay before them. "Work! Work! Work! and leave idle speculations to dreamers"that was their watchword; and subsequent history proved to the world what potentialities had lain hidden in that rugged race. These Bedouins of the desert, too, when trained and disciplined, could "work" and "produce," even in the sense of the sage of Chelsea. Wherein, then, lay the secret of their power?-we may as well ask this question in this enlightened twentieth century. They could act, because they believed. They were not swayed by doubts and misgivings. They knew their mission. The choice had indeed come to them as it comes to us even to-day—the choice between the higher but colourless life, and the lower that glows with warmth and colour. But they had made their choice, once and for all. Their minds were set at rest, perhaps for ever. So they were able to work wonders and conquer continents.

Action, it must be remembered, is the natural consequence of Belief. If we mean to live religion and not merely philosophise, we must believe. True belief will bear the fruit of action as naturally as a living rose plant brings forth biossoming roses. "Thought in movement has for its only conceivable

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motive the attainment of belief, or thought at rest. Only when our thought about a subject has found its rest in belief can our action on the subject firmly and safely begin. Beliefs, in short, are rules of action; and the whole function of thinking is but one step in the production of active habits' (Peirce). So long as a man wavers between doubt and faith, we can not expect him to act firmly and safely. Doubt implies indecision; and indecision is more or less inaction. When we read the Holy Quran between the lines, we see how beautifully the close relation between Belief and Action has been brought out. Everywhere in the Holy Book we find virtuous Actions (ask) (explained) eternally linked with Belief (ask).) We read, for instance—

ا ن الذين أصنوا وعملوا الصلحت كانت لهم جنت الفرد وس نز الذا لدين فيها لا يبغون عنها حولا

"Verily, those that have believed and done virtuous deeds shall be entertained in the gardens of paradise, wherein they shall remain for ever; nor shall they wish for any change." clear from this verse that true belief is followed, or accompanied, by action. Belief, in fact, is the soul of action. Let a man be good in the true sense of the term, we ordinarily expect nothing but good out of him. Well-being is at once the safeguard and the prophecy of well-doing. "Virtue or excellence of character," says Prof. James Seth "is approved, as the sure guarantee of excellent activity; vice or baseness of character is condemned, as the sure prophecy of base activity. xxx. courageous and the honest man is seen to be the man to whom a cowardly or a dishonest deed is unnatural and impossible. And the juxtaposition of Belief and Action in so many different places in the Holy Quran, only points to the correspondence that must exist between the internal and the external, the spiritual and the moral, the being and the doing. The man who finds rest in genuine belief turns his life into a long course of virtuous deeds, and is ever prepared to lay down his

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possessions, his talents, and, if need be, his life, for the service of the great cause with which he associates himself.

Here we come to sacrifice, which is indeed a veritable touch stone of belief. Blessed are they who stand this difficult test. It is by this that sheep and goats are divided,—the grain is sifted from the husk. To him who believes truly the impossible becomes possible, and the difficult easy. He undergoes precious sacrifices day by day, hour by hour. "To act is so easy, to think so difficult," so the great German thinker, Goethe, used to say. With equal truth one might say, "To embrace a faith is so easy, to believe is so difficult." For belief, true and genuine belief, requires of us great sacrifice, which it is not for everybody to make. The following verses from the Quran beautifully bring out the true significance of Belief. I would quote the verses, for it is good for us to pause here and reflect :-قالت الاعراب أمناط قل لم توع منوا ولكن قولوا اسلمنا ولما يد خل الله يما ن في قلو بكم ط وان تطيعوا الله و رسوله لا يلتكم من إعمالكم شيئًا ط إن إلله غفور رحيم م إنما المو منون الذين أعنو ابالله و رسوله ثم لم يرتا بوا و جا هد و ابا مو الهم و انفسهم في سبيل الله ط او لئك هم الصد قون

"The Arabs of the desert say, 'we have believed;' say thou (to them)—'you have by no means believed, but say, 'we have (only) become converts to Islam,' for, belief has not entered into your hearts; and, if ye obey God and His Apostle, then He will detract nothing from your Actions, Verily God is forgiving and compassionate. For sooth, believers are they who believed in God and His Apostle, and then entertained no doubts, and fought with their possessions and lives in the way of God; it is they who are true and sincere."

It should be remembered, in those hard days when Islam had to contend against overwhelming odds, hordes of Arabs joined the Prophet, but all of them were not necessarily true

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believers. There was no want of hypocrites, too, in the camp, so many wolves in the sheep-fold; but these were subsequently unmasked by the same golden test of Action and Sacrifice; and the verse quoted above alludes to these hppocrites. While the believers sacrificed their uttermost all for the sake of God, these "wasps in the hive" tell their friends—"Spend nothing on those that live with the Prophet of God until they become scattered (on earth)"——-

هم الذين يقولون لا تنفقو اعلى من عند رسول الله حتى ينفضوا

Evidently they could not stand the ordeal and proved by their reluctance to act that they were not true in their professions. So it is that the Lord calls the believers 'true' (اولئک هم الصد قو س) and the hypocrites 'false' (ال المنفقيل لكذ بو س)

Let us take another verse: -

فا لذ ين أ منوا منكم وا نفقو الهم ا جركبير

"Then, for those of you that have believed and have spent there is a large measure of reward.

Again-

یا یها الذین آ منو الا تلهکم امو الکم و لا او لا د کم عن ذکر الله ج و من یفعل ذا لک فا و لئک هم الخسرون

"O ye, Believers, let not your possessions or your children divert you from remembrance of the Lord, for, whosoever doth this, they are surely losers."

Ry a close study of the above verses we arrive at this conclusion that belief, true and genuine belief, is a powerful incentive to virtuous deeds. It often leads, as I have said above, to deeds involving great sacrifice—of dearest interests of the most precious earthly possessions, of life itself. As sacrifice is the test of belief, it is also that which increases, deepens, and perfects belief; for, belief, too, like other things, is capable of increase and development. (i)

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And as belief becomes deeper and stronger, our power of endurance, devotion and sacrifice increases. This marks a moral and spiritual progress which is to be unceasingly carried on in our life on earth. But this journey is by no means easy. Broad is the way that leads to hell, while the path of virtue is narrow, and full of thorns. At every step we take we meet with temptations that call for all the strength of which human nature is capable. Many are the snares that the Fiend has set in our way, and we have to advance with the cautious timidity of a blind man. Truly has the poet sung—

سنبہل کے پا نو ن نکا ل آشیا ن سے او بلبل لگا ئ بیتہی ہیں پہند کے جہا ن تہا ن صیا د

(Cautiously take off thy legs, O Bulbul, from thy nest; for, the fowler has set snares here, there, and everywhere). We have, indeed, to wage a life-long struggle, and to win conquest after conquest. One land conquered and possessed ushers us into another and a fairer land. That conquered, more lands, hitherto unexplored come within sight, and even there, Columbus-like, we unfurl our standard. Thus it is that we advance step by step, rise from precedent to precedent, until we gain a serene spiritual eminence above the "smoke and stir" of this earth where we breathe but partial r laden with divine fragrance.

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An Address to the Educated Muhammadans.

(A continuation of the lecture published in our last.)

O children of the readers of the Holy Quran, is it not you whom the Holy Quran addresses first of all? Have you not read in the Holy Quran that it is only through knowledge that Man can win the homage of the angels, that the legacy which Adam has left for us is knowledge, and that the chief object of our creation is to acquire knowledge? But let me know whether you have fulfilled the purpose for which God brought you into existence. Have you made yourselves the vicegerents of God upon Earth by acquiring knowledge? It is true, however, that you have fulfilled the expectations of the angels regarding man, though you have not fulfilled the purpose for which God created you. When Adam was made, two different things were expected from him. If God made Man so that he might win the homage of the angels as His vicegerent on Earth, the angels expected that he would cause disturbances and blood shed. But we, instead of fulfilling the purpose for which God had made man, are doing exactly the things which the angels had expected from us. How was it possible that the expectations of such beings as the angels should have turned out to be false? Is there any disturbance which we do not create or any mischief · which we do not make? What reform is there against which we do not raise our standard of opposition. We are daily sinking into the depths of degradation. We have no aversion to a life of ignorance. Our morals are corrupt, and our social relations are unsatisfactory. Evil and vice are rampant. Our estates are brought to the hammer. We are over head and ears in debt.

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We neither dread poverty nor aspire after greatness. we that fill the watchhouses and inhabit the dungeons. You may say in reply to these charges that they apply to such of you as are not adorned with the ornament of knowledge. I hope you will excuse me when I say that even the educated are at war with one another? Are we not, for our selfish ends, stirring up strife in our societies, associations and Anjumans? Are we not experts in bringing charges against one another? If any of us ever take upon himself the task of furthering the public good, are we not too prone to attribute selfish motives to it? We ourselves shirk public duties and throw obstacles in the way of those who undertake such duties, let it be supposed, out of selfish motives. When any of us comes to the front through the grace of God, and becomes the recipient of royal favours, does not the fire of our jealousy blaze into a flame and do we not do our best to heap dirt upon him. we not often seek official favour at the expense of our friends, our community and our religion? No doubt, our intellects are sharpened, and we also very often found Anjumans and start Associations, but pray, let me know whether we found these Anjumans for the public good, or to add another feather to the high plume that nodds o'er our head. Our object in starting such associations is more often than not to win the distinction of being called the President or Secretary of an Anjuman. When we fail to secure an office of distinction in an Association, do we not start new ones with the express object of doing harm to those that already exist? Have we not too often sacrificed public interests at the unholy altar of personal gain?. Who is there among us who sought to advance the public interests banishing from his mind all desire to wear an honour on the breast or to make some noise in the world. We indeed make some money by getting ourselves educated, and we and our relations lead happy lives, but our community has no share in our income. We are very proud of our degrees and of our .

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high education, but if our education be judged by the standard of useful work, it can not stand test. How many Nur-ud-Dins. how many Ismaeel Shaheeds, t how many Syed Ahmads, t how many Nazeer Ahmads, S how many Mahdee Alis, I and how many Mushtaq Husains have been produced by the so-called high education of the present day? It is too much to expect that the educated class of Indian Muhammadans will furnish men of this type. We can not even maintain the spirit of enthusiasm which sometimes our leaders breathe into us. Only recently when Sir Agha Khan made a tour in some parts of India in connection with the Muslim University Scheme, there seemed to roll over the length and breadth of this country a sea of enthusiasm the magnitude of whose waves struck the world with wonder, and which made many a man exclaim that the Muslims were yet a living nation. But do you find any trace of that enthusiasm now? It was only a momentary enthusiasm which sank like a bubble. Its place is now taken by our usual indifference and apathy. Why is it so? It is because we lack resolution and perseverance. We have no will and no determination. We have no faith in the maxim, Where there is a will, there is a way. We do not keep our promises and are strangers to benevolence and generosity. We have no selfdenial and no disposition to recognise the worth that is possessed by others. We are wanting in courage and in patience. We pay little heed to our religious and moral duties. What I have said is true of most of us; the exceptions are few and far between. To sum up, we do not possess what Islam calls taqwa or fear of God. These are the qualities which make a nation, but alas, they are not found in us. Why is

^{*} Present head of the Ahmadiyya Movement.

[†]A Muslim reformer of the last century.

Founder of the Aligarh College. A living Muslim author and orator.

First successor to Syed Ahmad.

Present Secretary to the Board of Trustees, Aligarh College.

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it that we lack these qualities? It is because we have neglected to acquire that knowledge which was essential to the acquisition of these virtues. It is because we have turned our backs on the Holy Book which was sent into this world to make us human beings in the fullest sense of the word. Have the affairs in Morocco, Tripoli and Persia done any great harm to Islam? I will say, no. If the Rum (the Constantinopolitan empire) has once more been defeated "in a land hard by." we also expect that, to quote again the words of divine revelation, "after their defeat they will again be victorious." It is not any power in Europe that has exposed Islam to any serious danger. It is the educated class of the Muslims that constitutes the real danger to Islam. If any European power has robbed our brethren of a part of their dominions, it does not matter much. "We alternate these days of successes and reverses among men" (iii, 134). But we the educated Muhammadans bid fair to rob our brethren even of their faith. It is we to whom the nation looks up as the future guides of its destiny. Our deeds and our words are exerting an influence on those that are joined to us by many ties. As soon as Vigar-ul-Mulk and the few other gray-haired leaders of ours pass away from our midst, the whole nation will take, pattern by us. It is therefore time to see whether our lives are modelled after the teachings of Islam. Is it to Ka'aba or to any heathen temple that we are journeying? If the European nations have no sympathy for Islam, are we sympathising with it? If Islam is what our actions represent it to be, it cannot endure for any long time. The Comrade was only too true when it said the other day that Islam was more in danger from the educated Muhammadans than from any European power. Our Islam is only nominal. It is supposed to consist in such name-salixes as Bakhsh and Din, but if such suffixes to our names were alone sufficient to entitle us to be called Muslims, those Hindus who bear the names of Devi

Bakhsh and Ganga Din would be equally entitled to be reated as Muslims. We have turned our backs on the Holy Quran; we have forsaken the tenets of our faith; we pay no regard to the example of our Illustrious Prophet (may peace and the blessings of God be upon him). If we persist in the course which we are now following, we must soon taint our holy faith. One of the distinguishing ordinances of Islam was the observance of the five daily prayers. But how many of us keep this ordinance of Islam? Is Salat (Muslim prayer) a remnant of the superstition of the dark ages which the sooner we do away with the better, or is it an eminently wise institution prescribed by that fountain of wisdom and genius, viz., the Holy Prophet Muhammad, (may peace and the blessings of God be upon him) for some great good of our own? The ordinance of Salat is not based merely on some tradition so that we may dispense with it by rejecting the tradition as fabricated or untrustworthy. It is based on the explicit injunctions of the Holy Quran which has been handed down to us intact in accordance with the divine promise: "It is We that have sent down this Remembrance and We are its guardians." It is the very prayer which could not be abandoned whether one were living at home or travelling abroad, and which was to be performed even in the din of battle, and amid the clash of arms, in accordance with the directions embodied in the Holy Quran. But alas, so degraded is our condition to-day that we are neglecting even these prayers. We have no reason to complain of the piracy of Italy when we ourselves are sapping the very foundation of Islam. Why are we so negligent of our religious duties? It is because of our inattention to the Holy Quran.

Dear friends! the Quran and its sacred words are to-day the same as they were in the time of the Holy Prophet. If

it worked a miracle in the time of the Holy Companions, it can work a miracle even to-day. "Thou shalt find no change in the ways of God" says the Holy Quran. Pray, turn over the pages of history. Was there ever a nation more ignorant and more corrupt than the Arabs of the "Days of Ignorance?" But do you find any parallel to the way in which the Holy Quran raised this nation from the lowest depths of degradation to the highest pinnacle of honour and glory. What makes the wonderful progress of our fathers particularly unique in the history of the world is the amazingly brief space of time in which they rose to the zenith of power and greatness. Not only the glory to which they attained by following the precepts of the Holy Quran is without a parallel in the annals of mankind but the amazing swiftness with which they reached their goal has itself no precedent in history nor is it likely to have any sequel. But dear brethren, you have certain advantages which the Arabs of the days of ignorance did not possess. You are educated, while they were uneducated. You are now adorned with the ornament of knowledge, while they were not so before they were given the Holy Quran. Your intellects are now sharpened and your wits are whetted. But such was not the case with the people who received the message of the Holy Quran first of all. If in spite of these disadvantages they made such advancement through the Holy Quran, what can not be performed by you in these days of light and learning? Dear brethren, I tell you on the basis of my experience that no one can appreciate the Holy Quran so well as the educated among us can do. If there is any body to-day who possesses the aptitude to discover and value the deep traths embodied in the Holy Quran, it is you. If any body can dive into the depths of .. this boundless ocean of wisdom and knowledge to bring out the peerless pearls that are to be found there in great abundance, it is you. If you but remove the veil from the face of this . paragon of beauty, you can not but fall a prey to its resistless

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charms. You will then discover that hundreds of Newtons. thousands of Hegels, myriads of Lockes and millions of Spencers are nothing compared with the treasures of wisdom and knowledge that are embedded in the Holy Quran. What right had Renan to describe the Holy Quran as a check to the advancement of science when it says:-"He hath subjected to you all that is in the heavens and in the Earth"? European writers have no right to attack Islam by saving of Greek and Roman that it hindered the progress philosophy and learning for centuries, when it says: "He taught Adam the names (i.e., the properties) of all objects." But they are not to be blamed for it. We ourselves are ignorant of the truths which the Holy Quran teaches. Who should then inform others of these truths? O ye that deserve to be the true servants of the Holy Quran, be up and doing. If the nations of Europe are conquering different lands in fulfilment of the prophecy: "They shall hasten from every high land" (xxi, 96), let us conquer their hearts by means of the great truths, the deep wisdom, and the strong spiritual and moral power, of which the Holy Quran furnishes an inexhaustible supply. Conquer their religion, conquer their Church and lastly conquer their Universities. And bear in mind that these conquests have now been ordained by God and they must come to pass. Bear in mind that God does not depend on your efforts; if He calls upon you to exert yourselves in the cause of Islam, it is for your own good. Islam, however, shall prevail at all events, for the promised time of its prevalence has come.

European society is governed by a number of principles the sum of which is known as Rationalism. If you consider these principles you will find them all in the Holy Quran, either in the very form in which they are known to the Western people, or in a much better form. These principles did not exist in the world before the sixth century of the Christian era.

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The Western savants tell us that they are the result of the research of the last one century or two. Go and tell them that the source of these principles came into the world more than 1300 years ago and they will regard it an honour to sit at your feet. Indeed the angels are bowing down before them, but they are not to be much envied for this reason. The angels which are bowing down before them belong to the lower world while our fathers ruled the higher regions. If the angels of water, fire, air and electricity are to some extent engaged in their service, you should subject to yourselves the angels whose functions relate to spiritual and moral matters. things of which Westren people have little share. The recent piracy of Italy and the connivance of the powers of Europe thereat have dragged down to earth the huge idol of Western civilization from its high pedestal. And it is well that it has been so, for it has removed from our minds the high regard in which the Western civilization was formerly held by us. An remember it is a fact established by history that if a people acquire high morals, the things that belong to the lower sphere must necessarily follow in the wake. If the angels of the higher sphere will begin to bow down before you, the angels of the lower sphere will necessarily submit to your authority. It was this secret of progress which was taken advantage of by your fore-fathers.

O educated young men, Islam demands from you a sacrifice and by the grace of God you are qualified to offer it. The sacrifice consists in this that you should devote to the service of Islam a portion of your improved mental powers, your cultivated brain and your polished intellects. The God of Islam, the God of Muhammad (may place and the blessings of God be upon him,) and the God of the Holy Quran requires you to serve the Holy Quran. You can render this service only when you yourselves hold fast to the. Holy Book, when you observe the

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ordinances of Islam, when your heads lie prostrate before the Lord in worship, when your lips become parched by keeping fasts and when you devote to the service of God a portion of your time, of your money and of your powers. Prepare yourselves for sacrifice in the way of the Lord just as you sacrifice your animals. Slaughter your passions, your aspirations, your thoughts, your comforts, and the love of your homes and of your children in the way of the Lord, in the service of your people, and for the glory of your religion, just as you slaughter your animals, for this is the meaning of the sacrifices which you offer.

To sum up, be Muslims, and then it is impossible that God should not open to you the door of His assistance.

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An American Doctor on Islam.

Dr. A. Geo. Baker of Philadelphia has very kindly sent us a copy of his lecture on "Muhammad, the founder of an Empire, and of a Religion which is still spreading," which he delivered in October last at the Cooper Literary Institute of Philadelphia. We give below almost the whole of this lecture, containing as it does the views of an impartial critic regarding the life and character of our Holy Prophet, on whom be peace and the blessings of God.

The lecturer said:-

If the question be asked as to who 'was Muhammad,' the answer given in so-called Christian countries will be that he was an impostor, and just started the religion of Islam to help him to become a civil ruler.

Let us inquire into the facts of the case. If we consult Christian authorities, we shall only find misrepresentations of facts as they are, and in not a few cases absolute lies. No Christian could write and do Muhammad justice, or for that matter do justice to any other great man of history, such as Confucius or Laos-te of China, Buddha of India or Zoroaster of Persia. Nor could nor would any Roman Catholic do justice to Luther. They will tell you that he loved his Kate, and in order to be enabled to marry her he left his monastery and broke away from the Church of Rome and started the Protestant religion. But those of us who have read history know that this is a lie.

When a young man, I once read a life of Christ which was written by a Jew. The book was intended for the instruction of young Hebrews. It was loaned to me by a Jewish Rabbi. In this book every thing bad was said about Christ and his mother. He was called a petender, an imposeor, a deceiver, and his mother, was called a bad woman, etc. It is about in the same spirit that Christians have written about Muhammad.

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William Muir, and others who have copied him. have just acted in this way. The first author in modern times who had the courage to speak and write the truth about Muham. mad was Gibbon, in his Decline and Fall of the Roman Empire. The second was Thomas Carlyle. His essay on Muhammad astonished the whole English speaking world. The next was Bosworth Smith, and Emmanuel Deutch a young English Jew. There have been many since who have spoken and written the truth favorable to Muhammad and many converts have been made of Englishmen and Frenchmen and Germans to the religion of Islam which Muhammad preached, in the last twenty-five years of his life.

My chief authorities for what I shall have to say are Muhammad Bakar in his "Hyat-ul-Kuloob, a most extensive and voluminous writer, and Al-Badawy, an Egyptian Bishop, and the only Christian that I know of who spoke and wrote the truth about Muhammad. Gibbon in his Decline and Fall of the Roman Empire largely relies upon him in quotations from his writings. In the Hyat-ul-Kuloob we have the full and perfect geneology of Muhammad the apostle of God to Ismael and Ibrahim, and from them down to Adam. He tells us who were his immediate ancestors and their station in the government of Mecca, his birth and their birth, names of parents, both father and mother.

One of the most renowned, his great grandfather was Hashim. He married a noble lady of Medina by name of Salima He went to Sham (Damascus) and sold his merchandise, and bought other goods to take back home with him. Hashim was taken sick in the small town of Arba outside of Sham, and on the second day perceived that his end was near. He asked for paper to write his will, and give special directions to Salima his wife in regard to his future son, whom Salima named Shaybah, and show to Muttach his brother to Muttailb his brother, who wes to bring up the boy in Mecos the ary

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near the holy Cabba. Hashim was buried at Arba near Sham where he died. This son was taken to Mecca when about six years old by Muttalib his uncle, and brought up by him. When he reached manhood, he came into his own which was the care of the Holy Temple.

This Abd-ul-Muttalib had ten sons and three daughters; Abutalib, Muhammad's uncle and Abdullah his father were both of one mother. Abdullah the youngest son of Abd-ul-Muttalib was married to a lady named Amina of Mecca, who was of good family, and whose father's name was Wahab, and whose mother's name was Berah. Abd-ul-Muttalib himself asked for Amina's hand for his son and made the arrangements for the wedding. This family too, belonged to the Koreish and were cousins Hashim the grandfather of Abdullah. There were no Jews living in Mecca as that city was always reserved for the Arabs alone and is so to this day. Yet a Christian Minister in a lecture recently delivered on the subject of Muhammad and his religion, says, Muhammad's mother was of Jewish birth. This shows that these Christian Gospellers certainly do not care much about the truth when they lecture on Muhammad. Muhammad's father, Abdullah, was a most beautiful and modest Arabian youth. He died and was buried at Medina before Muhammad was born.

When Muhammad was born in 570 A. D., a nurse from a neighbouring tribe of the Benee Sad-bin Bakr whose name was Haleemah was, according to the custom prevailing among the better class of people at Mecca, engaged, and with her he stayed five years and two days. Of course the aurse brought little Muhammad to Mecca now and then for his mother and grandfather to see him. The nurse was well paid, and the blessing of Allah was with her. When she took the boy she had only 30 sheep: When she returned him they had grown rich, for she then owned 1000 sheep and 30 camels. When he was six years

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old his mother took him to Medina to visit his father's grave and also to see his relatives there. They stayed two months and returned to Mecca. On the way home his mother was taken ill and died, and was buried where she died, about half way between Mecca and Medina. The servant who was with them told the story of her death to Abdul Muttalib. He was very sad. He took little Muhammad to live with him, and took him to the Cabba every day. When Muhammad was eight years old his grandfather died. He entrusted the little orphan child to his uncle Abutalib and he faithfully cared for and stood by Muhammad till his dying day.

Abutalib was not so well off, and little Muhammad took care of a flock of sheep for some people of Mecca in the neighbouring valleys. When Muhammad was about 12, Abutalib went with a Kafilah to Sham. Muhammad begged that he might take him along, and he did. They safely returned. Again he pastured the sheep. When he was about 24, his uncle suggested to offer his services to Khadeejah a rich and princely widow of Mecca who was about to send a Kafilah to Sham. engaged him. He disposed of the merchandise with great profit, and bought other goods on return. This was a profitable trip and Khadeejah was well pleased, not only with his wisdom of buying and selling but with his beauty and modesty, and fell in love with him. It was she who suggested the marriage, which soon after was celebrated. Khadeejah's father highly approved of it. She had been married twice before. Her husbands were dead and she had one son and two daughters by her former husbands. The marriage was one of the most happy, although Khadeejah was 40 and Muhammad only 25 years of age. They had six children, two boys who died in infancy, and four girls who grew up to womanhood and were married. The most noted of these is Fatemah, who was afterwards married to Muhammad's cousin Aly bin Abutalih,

After Muhammad's marriage to the richest woman in Mecca he superintended her business, etc., but this left him some leisure to attend to his meditations. He used to retire into the wilderness, and spent days and weeks together in prayer and meditation, and during the night retire to a cave in Mount Hera. Sometimes Khadeejah would join him in these retirements. His conduct with his neighbours was such that all the people of Mecca called him the Ameen, the faithful or truthful, and owing to this fact Muhammad was one of, if not, the most respected citizen of Mecca. When Aly was seven he came to live with Muhammad. Aly was always by his side after this. Muhammad was 40 when the Angel Gabriel appeared to him and he was invested with the prophetic office.

Khadeejah was his first convert, next came Aly his cousin, and Zaid his adopted son, and his friend and successor Abu Bakr. Aly was ordered to prepare a little feast at Abutalib's to which a number of his relatives were invited. Muhammad announced to them his divine commission, but they believed not and retired in silence.

For three years Muhammad taught quietly the new doctrine of the worship of the One God, but made very little progress. At the end of that time an open call was made to the Koreish at large.

One day he went to the Cabba and stood on the stone of Ismael and preached openly the unity of God, and his commission as His apostle. He now began to gather converts around him one by one. At the end of five years the Koreish began to be alarmed and began to persecute him and threaten him with death, and beat his disciples. The apostle of God advised a number of them to flee to Abyscinia for refuge. Here they were well received by the King, Nejashy, who himself became a Musulman and refused to restore the refugees to the delegation which the Koreish had sent after them, so that they might be

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brought back and punished for their belief in One God and His

As the Kereish idolaters saw that Islam was spreading on all sides, even among the tribes of the desert, and that Hamzah one of Muhammad's uncles had embraced the faith and that Abutalib and most of the sons of Hashim were defending Muhammad, the fire of hatred and of idolatry blazed afresh in their bosoms. They had an assembly, and entered into a covenant that they would not eat, drink, speak, trade or intermarry with the Benee Hashim, till they were reduced to the necessity of delivering up Muhammad to death, and they resolved moreover that the prophet should be killed whenever an opportunity should present itself. Muhammad with Abutalib and some 40 of the Benee Hashim then retired to a defile, called the defile of Abutalib. Here he stationed guards day and night at the passes leading to this retreat, in order to protect Muhammad from all harm. As time advanced they suffered hunger in this defile. No Arab coming to Mecca would venture to sell them anything, for if he did, his property They were confined in was plundered by the Koreish. this defile three years. Only at the time of the pilgrimage, Muhammad would venture out to preach. At that time it was unlawful to kill any one, and Islam kept on growing and spreading. At last the parchment on which they had written the covenant, and on which they had vowed Muham. mad's destruction was brought from the Cabba, and it was all worm-eaten, and all the writing on it had disappeared except the name of Allah. Two months after this Abutalib fell sick and died and shortly after that Khadeejah died, and Muham mad was more exposed to the fierce wrath of the Koreish, his enemies, than ever. He had entered into a league with the pilgrims from Medina, and they had promised that they would be only too glad if he would flee to them for refuge, and that

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shortly after these last events he fled, and Abu Bakr, his ever faithful friend, accompanied him. He fled from Mecca in the evening, and Aly agreed to lie in his place. Those who had agreed to kill him came with their clubs and lances, and finding that it was Aly did not do him any harm, but they wanted to know where Muhammad was. He answered, "You have not committed him to me. You wanted him to go and he is gone." On the third day two camels were brought to the cave, one for the Prophet and the guide and the other for Abu Bakr and his servant.

In due time they arrived safely at Medina and the people ran out in crowds to meet the Prophet. He was now delivered of the cruelties of the Koreish of Mecca. Word was sent to Abyssinia and the refugees came to Medina. The prophet bought a large plot of ground on which his camel had stopped, which belonged to two orphan boys, and paid for it. On this plot was built a great mosque, and around it the cottages for the Prophet, Abu Bakr, Aly, Hamza and Omar. . He was entertained by one of the faithful whose house adjoined this plot. From this flight the Muhammadan era is dated. As he married several women, each one had a cottage built alongside of the other. women Muhammad married were widows, except Ayesha and Mary the servant who had been presented to him by the King of Egypt, and who also bore him Ibrahim, a son, who died in infancy. I said all his wives were widows, the husbands of some of whom had died for the glory of Islam, and one widow was a Jewess whom he redeemed from being sent into slavery, and who in part suggested the union.

Modern Christians seem to imagine that the 6th century and the twentieth were just alike in customs and usages. This only-proves the utter stupidity of these Christian writers. The

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first woman Muhammad married after the death of Khadeejah was Sauda, whose husband had died after his return from Abys. She appealed to Muhammad, and he out of pity married her. So with many of the others. Their husbands had sacrificed their lives for the glory of Islam, in the battle of Badr and Ohod, etc. It was necessary in those days, at least in Arabia that the woman should have a home, and be married. Here with us in America a woman does not need a home. She can live in a boarding house, or walk the streets at night. There were then no trades and occupations at which a woman could bor work, as there are with us. There she could not be a saleslady, or forelady in a store or factory, or work in a mill, or run a R. R. train or a steam boat as some of our women here do to-day. In Christian countries the single woman could go into a convent, which, bowever, in those days were not always institutions of virtue. Many of these widow ladies were rather a burden to him than a help. He was advancing in age and living frugally and not drinking any liquors, and therefore could not feel as sensual as a man in a modern Christian country, where he eats rich victuals, largely consisting of beef, and drinks wine, beer and whisky all day to heat his imagination and fire his soul with wh lust. The prophet also had many cares and worries, besides the revelations as recorded in the Koran. It stands to reason that such a man could not be sensual, and least of all care to sleep with a new woman every night. Ayesha was eleven when he married her, as soon as the cottage was built for her at Medina. Christians seem to be entirely ignorant of the law of England, as given by Chitty in his Medical Jurisprudence. A boy of 14 and are a girl of 12 can be married in England and in some of our states, States, and their and their marriage is legal. A boy of 6 and a girl of 5 could be an married in England before the Reformation, and such were an called ecclesiastical marriages. Of course it does not follow that such children were fit for husbandhooil or wifehood at that age, to Christians are for ever talking about the child marriages of India

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They had better study up their own history on the subject or keep quiet. About plural marriages, let them read Gibbon's account of the great Christian Emperor Valentinian. He was married to the granddaughter of Constantine the Great. He also married a second wife Justina by name. He by a public edict extended to all the subjects of the Empire the same privilege. He also used the ancient permission of divorce. Each of his wives had a son. The first had Gratianwho was invested with the purple when 16; the second wife, bore him Valentinian the second who was invested with the purple and proclaimed emperor by the army when he was but 3 years of age. The law of the Moslem world as laid down in the Koran IV, 3, is as follows:-

"Ye may marry 2, 3 or 4, but no more, and if ye shall not be able to treat them all equally and alike, Ye shall marry but one." So you see the fully developed law of Islam is monogamy. "Ye shall marry but one."

"Our friend Mr. Studdard, in his travels around the world while in Constantinople met an old friend of his, a Frenchman. who was a private tutor to a Pasha's son. He wanted to know whether he would not introduce him to the Pasha. The tutor promised. On the day appointed they met and went together to the Pashas' house. Studdard wanted to be shown into the Harem. He thought like a great many other Christian simpletons that in a Harem, there must always be some dozen women who 14 and are the wives or ladies of pleasure to the one who keeps it. Mr. states, Studdard's erroneous notions on this point were very soon correctould be ed by the French tutor. They were shown into the Salam-Lick, and here they met the Pasha's son. h were

The Harem was on the other side of the house. He was at-age told that Herem simply means a sanctuary, a holy place, and

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every thing impure and unholy must be forever excluded from it, WOI In that Harem was the Pasha's wife as its head, a governess for ly : the younger children, a few maids, the wife's mother and the Pasha's mother. After the boy is 17 he leaves the Harem, and after that can never enter except by requesting his mother, nor can the Pasha himself enter here without the express permission of his wife, or at her request. No strange man can ever enter In the meantime the Passha came and Studdard was introduced to him as a friend of the tutor's who was visiting the city. Cofee and the pipe were served at once to the visitor, and after a little conversation the tutor and Studdard departed. This whole thing was a puzzle to the American globe-trotter, who had imagined a Harem to be a very different thing from what it really is. He was also informed that if the Pasha wished he might have four wives, but the houses of each would have to be the same as those of the others, with like furniture and servants and that there were but few people rich enough to be able to have more than one. Studdard asked his friend if he knew any one in Stambul who had more than one wife. The tutor was well be acquainted here, owing to his position. His answer was yes. But the he added, I am sorry to say the man who has them is neither a for Turk nor an Arab but like myself a Frenchman and a Christian Ko

An English sea Captain not long ago was going about the of streets of Constantinople late at night trying to find some woman de with whom he might spend a night of pleasure. After much his walking he found what he sought, but to his surprise she was and ra Englishwoman. Turkish women do not run the sheets at night win hunt for men as women do in our Christian cities, in Europe and N America. It must also be noted that Muhammadan women fa have far more rights than do her Christian sisters in Europe and h

America. They inherit equally at law with the men. keep their property in their own name, and their husbands car not squander or sport

not squander or spend a cent of it, as they can in England when

women have but very few rights, and where the woman is simply a slave to the whims of her often most brutal husband. the law there does not allow her to complain, and is altogether only in favor of her husband. Our American women have much more of our law in their favor. They can hold property, and do business in their own name. This a married English woman can not do. In the Moslem world when a man marries, the prospective husband has to give her a dowry. This belongs then to her and he can not aftewards touch it. If he divorces his wife, the dowry remains her own. She can sue and be sued, and she does not need either husband or father to represent her at law as she does in England. While divorces are permitted where necessary by the Koran, they very seldom occur. From 1885 to 1905 we had what it in these Christian United States just one million of divorces. I venture to say that they have not had as many in all the Moslem world in the last thousand years. There are other important things of which I have no time to speak.

We now find Muhammad in Medina, where it is said he vas well began to found his Empire. Yes! When Muhammad first preached es. But the truth of God, he did not have the remotest intention to fight either a for his religion, as you have seen. He endured the insults of the Koreish for years with a patience that was most marvelous, as well as their beatings. Now he had fled from them and was out out the of their reach, but this excited them more than ever. So they woman decided to raise an army, and go to Medina, and kill him and er much his followers and be done with them. Muhammad heard the report, e was an raised a band of 300 and went forth to meet them. They engaged night to in battle at Badr, and Muhammad prevailed against them. rope and Now here we have the great cry of the Christian hypocrites and women fanatics that from this on the religion of Islam became the rerope and ligion of the sword. All that Muhammad did in this and in all The his subsequent wars was for simple self-defence. Of course, if ands cal Muhammad had now lain down and had allowed his enemies to and where kill him and his faithful band, it is quite likely that Christians

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would have been well pleased, and would have chanted a Te Deum. But Muhammad was not made that way. He would no allow his enemies to make a door-mat out of him and wipe their feet on him, as they evidently intended to do. He had endured enough of their persecution at Mecca, and so he rose against his enemies and defeated them whenever and wherever they attacked him, and he was always victorious over them by the help of God which he gratefully acknowledged, until at last Mecca submitted, and the idols were destroyed, and all Arabia was united, and became as one man for God and his Apostle, When all Arabia had embraced the religion of Islam, there were still several Nasrani (Christian) tribes in Nejran. These had an assembly and sent a deputation to Muhammad, and after due deliberation it was agreed that they could retain their religion and pay a small tribute for the protection they enjoyed. They were allowed to reside in Arabia without the least molestation until the time of Omar, when they were requested to remove to Syria, which then also belonged to the Muhammadan Empire, as the Arabian peninsula was to be reserved for the religion of Islam and for no other.

All hypocritial Christian writers just fairly glory because they say, on account of the battle of Badr, that now the religion of Muhammad became the religion of the sword. These gentlemen evidently are ignorant of their New Testament, and of the history of Christianity from that day to this. Let us see what Christ says about the sword in connection with his religion. Matt. 10:34. "Think not that I come to send peace on earth. I came not to send peace, but a sword." And again Luke, 12:49, "I am come to send fire upon the earth, and what will I if it be already kindled." Verse 51, Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division." In Luke, 14:26, we read: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, 'yea,' and his own life also, he can not be my disciple." In Luke 22:

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yea; 22: 36, we read, "Then said he unto them, But now.....he that hath no sword, let him sell his garment and buy one." And verse 38, "And they said, Lord, behold, here are two swords, and he said unto them, it is enough."

It must not be supposed that Christians did never make use of the sword, as modern missionaries would try to make the world believe. Oh! no? Cyril who was the Patriarch of Alexandria in 380 A.D. had 40,000 Jews killed in one night who refused to be converted to Christianity. Remember from 325 A.D. to this day the Chiristian sword has been making converts. The oceans of blood which have been shed by the Christian sword would float the largest navy of the world, and the end is not yet. It has been the most cruel religion upon the face of the earth since the world began and it would act as cruelly to-day as it has acted in the past, if Muhammad had never come to check its cursed violence. Christians find fault with the Moslem conqueror because he allowed three choices by which a man could become reconciled to Islam. He could become a Moslem, and be at ouce accepted into the brotherhood of Islam; or he could pay tribute and retain his religion; or he could fight.

These stupid Christians do not seem to have ever heard of the method by which Charlemagne converted their forefathers to the Christian faith. He allowed but two choices, baptism or the sword. The heads of 4000 of his Saxons who refused to be baptised were chopped off in one day, and millions more besides them in Germany. Charlemgne was the greatest Christian missionary prince that ever lived, and with his sword made far more converts to that faith than have all the Christian missionaries from that day to this. Among the Muhammadans there never was an Inquisition, and no witches were ever burnt at the stake. This crime and cruelty was committed solely by the Christian Church. And get these ignorant Christian scribblers about Muhammad call his religion the religion of the sword?

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The religion of fire and the sword as history most clearly prove is Christianity and no other. The religion of hatred and division as history shows is Christianity.

Muhammad was an Arab, a descendant of Abraham and Ismael, and therefore his mental make up differed from that of a Roman or Greek. He also was an intense patriot, like our George Washington, and one of his chief objects was to unite all the Arabs into one solid nation for ever. Arabia with its many tribes could never have been united if they had become Christians, as they did under the religion of Islam, the faith which Muhammad preached. The Arabs and the Moslems all over the world believe in Christ as a prophet and messenger of God, and revere him as they do Moses and David and all the prophets He like all the rest taught the unity of God, and salvation by good works. The parable of Chapter 25 of Matthew shows and prove that, and this is just what Muhammad taught, and beside this the true brotherhood of all who hold the faith of Islam The whole life of Muhammad from his birth to his death i known to all his followers. In the life of Christ there ar many gaps of years of which absolutely nothing is known. Chris never wrote a single word of his so called Gospels, and 15 years passed before any of them appeared in writing, and the oldest manuscript of them now in existence was not writte before the 11th century and many copyists altered and adde many things, so that the Gospels as we have them to-day are n as Christ delivered them; and although they bear the name Matthew, Mark, Luke and John, yet no modern higher crit would swear that these men are or were the authors.

which there is no doubt, and every sentence written there we written or dictated by Muhammad himself, and was edited full by the first caliph Abu Bakr, a year after the prophet death. Muhammad, the unitarian revivalist, was inspired, like

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the Quakers of modern times, by a purely religious zeal; and a hundred years after his death, the civilization of Islam rivalled the culture of Greece and Rome. Local option among us is really a move in the direction of Islam.

Horatius Bonar, a noted Scotch divine and hymn-writer, travelling in Egypt and Palestine some years ago has this to say about the religion of Islam: "We have seen more than one mosque inside and out, all of them simple, unlike the churches East and West. In a mosque there is no object of idolatry, picture, statue or wafer. Muhammadanism was the reaction produced by the worse than pagan idolatries of Christanity in the 5th and 6th centuries. It was the reform of eastern Christianity, a reaction from vile polytheism, which the worship of the saints and of Mary had produced It (Islam) was a great improvement upon the system which it supplanted. A Moslem hates idolatry, and can not bear to enter a Greek or Latin Church, because of the idolatries which defile every nook and stone. He would not bow before an image, nor kiss the foot of a statue, nor burn incense to a picture." The Pasha of Jerusalem said to Bonar, "He could not bear idol worship of which he is often compelled to be a spectator when called to act as the preserver of peace in the Church of the Holy sepulchre, when Latin, Greek, Copt and Arminian clamor and fight and riot, with their wafer-god in their mouths, and their idols looking down with complacency on the warfare." "It is really . relief to pass from one of these Christian idol shrines into the stern simplicity of a mosque." See also Studdard in his lecture on Jerusalem. Muhammadanism has a most vital ecentre of truth, the highest truth, which heathenism did not know, and Christianity in the orient had smothered. It is the doctrine of the unity of God, the truth which Abraham, Moses, David, and Christ all taught. "Hear, O Israel, the Lord our God is one Lord." And this is what Muhammad taught. It was nothing new and the fact is

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tha the was the apostle of this one God to all the world. The same and s impression of God which Muhammad stamped on the Arabian Egyp mind is found to-day among all the disciples of the Koran from the M the Congo to the Ganges and the Yangtse and seems embodied befor even in all the Moslem architecture the world over. It is this Africa sincerity of the faith in one God, the consciousness of having the Heid solid truth, combined with reverence for Muhammad as a later their teacher and apostle than Christ, that makes it almost impossible of th to convert a Mussulman to the Christian faith. Islam has had a nor y great providential mission already, and so long as large sections spread of Christianity present even the appearance of polytheism and whic idolatry, Muhammadanism will be an impenetrable bulwark of we against the subjection of the world by these lower type Chin of Christianity. There is no doubt a great providential the l mission yet reserved for Ismael, and Ismael's greatest son Peki It is entirely impossible, I emphatically repeat, for the Roma Mos Church, with its deification of Mary as the mother of God, an ing. with its other varieties of semi-idolatries, ever to conquer the miss globe so long as the religion of Islam, with its pure teachings and amo the spirituality of God, and its stern monotheism, obstructs to over way. The religion of Islam has neither priests nor clergy in the miss Christian sense of the words. No one professing it can worsh said God by proxy. He must do that himself. Therefore every tru thin believer in his own priest, and worships the one true God fir futu times a day. They have no bells on their mosques. Il prog Muezzin with his living voice calls the faithful to prayer. Tho wha who can, go to the mosque, those who can not go pray when my they are, in the market, the street, the field or anywhere whe they may happen to be. They are never ashamed to pray ou side, or to be seen by others to pray as Christians generally at and wherever there is a mosque there is also a school for chil ren, and you never find a Mussulman who can not read and wri at least. I have never found one, and I have come in contact. wil • thousands of them. They have also many colleges or madrassat

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and some Universities, the largest in the world which is at Cairo, Egypt, and which alone has 12,000 students from all parts of from the Moslem world. Our ex-Pressident Roosevelt recently spoke died before this University of Cairo while on his way home from South this Africa. This University too existed long before Oxford and the Heidelberg, and the others at Cordova and Damascus with later their large libraries, when Christendom was sleeping the sleep ssible of the dark ages, and when neither Christian kings, nor Bishops, had a nor priests could write their own names. Muhammadanism is tions spreading more rapidly to-day than ever before. The millions and which we spend annually for Christian missions and the thousands wark of well-paid preachers in the Mission fields such as India and type China and Africa are making but little progress as to converting ential the heathen there to their religion. Take the capital of China Pekin, to-day. It has 25 large mosques, and over 100,000 Moslems. The results of Christian missions are most discourag-, at ing. In India alone where there are over 2,000 Christian er the missionaries, all well paid, they only made about 900 converts gs all among the lowest castes last year. The Mussulmans in India made ots the over 5,000,000 during the last 10 years, and all without paid in the missionaries. I might say much more, but much of what I have orshi said in this lecture is no doubt new to most of you. You may think over it seriously when you go home. And sometimes in the od for future I promise to give you another lecture on the history and Il progress of Islam in India. If you will remember just part of Tho what I have said, I shall feel well repaid and convinced that whel my effort has not been in vain.

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Notes and Comments.

The Birth-throes of Mary.

The Holy Quran describing the birth of Jesus, whom Christians believe to be the son of God come down to Earth to redeem mankind from the sin which Adam and Eve are said to have brought in this world by eating of the forbidden fruit, says:—

"And she conceived him, and (in due time) retired with him to a far-off place. And the throes urged her to the trunk of a palm. She said: Oh, would that I had died ere this, and been a thing forgotten, forgotten quite." (xix, 22, 23.)

Here the Holy Quran speaks of the pangs which Mary, mother of Jesus, suffered at the time of his birth. They were so severe that she had to say, "Oh, would that I had died ere this, and been a thing forgotten, forgotten quite." Do you think that this description is an unnecessary detail which serves no useful purpose and which might as well be omitted? But it is not so. The reference to the birth-throes of Mary, Jesus' mother, serves a great purpose. It deals a blow to the Christian doctrine of atonement. In order to realise the force of this blow one need only look at the passage of Genesis which speaks of the consequences of the transgression of Eve to her descedants of the human race.

"Unto the woman, He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

"And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is

the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Here we are told that as a consequence of the sin of Eve, two kinds of punishments were inflicted on her and Adam. The woman was to bring forth children in sorrow and the man was to earn his bread with labour and toil. Their descendants are undergoing this punishment to this day as a consequence of the sin committed by Eve. Now Christians say that Jesus came into this world to deliver mankind from the punishment of sin. This boon, they say, is confined to those who believe in Jesus. But the question is, Has Jesus actually delivered his followers from the punishment of sin? Can Christians give a palpable proof of this deliverance? If a Christian commit theft, is he not sent to jail? Do not the Christian states punish such offenders as believe in the atoning power of the blood of Jesus? Do not even ecclesiastical authorities punish their subordinates for their offences?

Even Nature makes no distinction between a true Christian and a non-believer in inflicting punishment on those who sin against it. It punishes all alike. It metes out the same treatment to a pious Christian as to an unbelieving pagan. If a Christian, no matter however sincere his faith in Christ may be, drink a cup of deadly poison, it will produce the same effect on him as on those whom the Christians style as 'infidels.' In this world, Christians can not boast of any special privilege which is enjoyed by them exclusively, so far as the punishment of sin is concerned.

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That Christ is no redeemer is apparent from another consideration also. Christians believe that the children of Adan have inherited the sin of their first parents. If Christ was redeemer, he ought to have redeemed the world from that inherited sin at least. God said to Adam: "In the sweat of thy face shalt thou eat bread." This was a penalty of the sin which Adam is said to have committed at the instigation of his wife and this penalty is still shared by his children. It is with toil and labour that they eat their bread. If Jesus came into this world to redeem man from the penalty of sin, he ought to have first of all redeemed him from the penalty of earning bread with toil and labour. But we find that though it is more than 1900 years since Jesus came into this world, yet man has not been delivered from this penalty to this day. It is still in the sweat of his brow that man eats his bread. This is as true of the Christians as of other nations of the Earth. Thus it is clear that the advent of Jesus has failed to deliver man from the penalty of sin which was inflicted on him as a consequence of the transgression of his mother Eve.

Similarly, the Christian women whose faith in Christ is generally more sincere than that of the Christian men can not claim exemption from the penalty inflicted on their sex as a result of the sin of the first woman. Christian ladies are as subject to the travails of child-birth as the women professing other creeds. Their faith in the Godhead of Jesus has been of no avail to them as far as the pangs of child-birth are concerned. They are undergoing this punishment like all other women in the world. Even the most pious of them bear their children in sorrow." If Jesus had come into this world to deliver manking and womanking from the punishment of sin, he ought to have delivered them first of all from the penalties of the sin of their first parents; but the whole world is a witness that he has not done so. Both man and woman are still undergoing the sentence

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NOTES AND COMMENTS.

of punishment which was passed on them in the beginning and there has not been the slightest mitigation in that sentence. Let alone others, even the mother of Jesus, the Virgin that bore the Son of God, shared the common fate of her sex. "The throes," says the Holy Quran, "urgod her to the trunk of a palm;" So unbearable was the pain wdich she felt at the time of giving birth to the promised Redeemer, that she cried in agony: "Oh, would that I had died ere this, and been a thing forgotten, forgotten quite." It is not in vain that the Holy Quran refers to the birth-throes of the mother of Jesus. The verse contains a hit on the Christian doctrine of atonement. It is useless to expect that Jesus will deliver his followers from punishment, when his own mother suffered the punishment of her inherited sin at the very time when she was giving birth to the World-Redeemer. The verse deals a death blow to the Christian theory of Redemption from the Christian

One of the consequences of the sin of Eve and Adam is said to be that the ground became cursed. God said to Adam that because he had hearkened to the voice of his wife, and had eaten of the forbidden fruit, the ground was cursed for his sake, and that thenceforth it would bring forth thorns and thistles and that he would eat the herb of the field. These thorns and thistles still grow and it is still the herb of the field that man eats. This shows that the ground is still as cursed as it was in the days of Adam and Eve and that the touch of the holy feet of the Redeemer has failed to remove the curse to which the Earth was subjected.

It is evident that the Redeemer has failed to deliver man from the punishment of sin in this .world. We do not possess the slightest evidence of the fact that the Advent of the___ Redeemer has done any good to man as far as deliverance from the dire consequences of sin is concerned, and those who think

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that he will deliver men from punishment in the life to come ar accolabouring under a delusion. He who has failed to deliver ma from from the consquences of sin in this life cannot be expected this deliver him from the punishment of sin in the next world peop. The Holy Quran has given the Christians a timely warning any He informs them that it was with great pain that Mary bore her teached—thus showing, from the Christian standpoint, that the continuous theory that Jesus came to deliver man from the consequences of sin is an empty dream and the sooner the Christians get red to be of this false notion the better. He came only to be an exemplar comfort the people of his race and to give them the glad tiding religion of a greater prophet that was to come after him.

The object of Ahmad's Advent.

In a manuscript note found in his papers after his death, elig

"In my statements one will not find even a single word ecr against the British Government. We are grateful to this ast Government, for it has given us peace and security. As to my claim, I deem it necessary to state this much that I have not are gated to myself this office, but have been chosen by God so that otic I may remove errors and false impressions, clear up complicated have problems, and reveal the light of Islam to other nations. It om should be borne in mind that the disgusting picture of Islan's v which is being presented by our opponents is not the true picture of Islam. On the other hand, it is a brilliant diamond everyd corner of which is bright with lustre. It is like a big castlero which is illuminated by a large number of lamps, so that each d window reveals a different lamp. It is not only on one sidom that we see the heavenly light of Islam; its eternal lamps are s visible an all sides. The teachings of Islam are a lamp; and espiritual power is a lamp; the signs of divine assistance ne ar accompanying it are each a lamp, and the person that comes ma from God to show its truth is also a lamp. A great part of my ed tlife has been spent in the study of the scriptures of different world people and I say truly that I have not found the teachings of rning any other religion on a par with those of Islam, whether those e herteachings pertain to the articles of belief, morals, domestic at the conomy, political administration, or virtuous deeds. I do not uencesay this because I am a Muslim, but because truth compels me et resto bear this testimony. And this testimony of mine does not emplacome too late, but it is given at a time when the different tiding eligions of the world are matched against one another in leadly contest. I am informed that this contest is destined to and in the victory of Islam. It is not the things of this Earth that I speak of, because I am not of this Earth. I say only what God has put in my mouth. The people of this Earth may e thinking that Christianity or Buddhism will be the future death, eligion of the world, but they are mistaken. It should be rent:- emembered that nothing happens on this Earth until it is e word ecreed on heaven. So the God of heaven informs me that at this ast the religion of Islam will conquer the hearts. In this contest to my religions, I am commanded by God to sound a note of not arro arning for all seekers after truth. I am like a man who gives so that otice of a band of raiders that intend to attack a village plicated nawares. He who hearkens to his voice saves his property ons. It om the ravages of the robbers, but he who turns a deaf ear to f Islam's warning is plundered. There are two classe of robbers in picture r time. There are some of them that attack us from without, d everyd there are others that attack us from within, but only he g castlerobbed who does not put this property in a secure place. place where one's property of faith will be safe one sidem the hands of the robbers is a knowledge of the excellences, mps are spiritual power and the living miracles of Islam and a amp; pognition of the man that has been deputed to act as the ssistance pherd of the flock of Islam. The old wolf is still living, it

is not dead, and it will certainly carry away the sheep which goes astray from the flock.

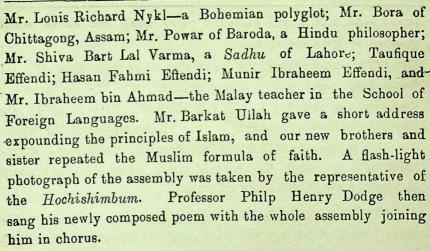
"O servants of God, you know that when rain does not fall for a long time and a long draught sets in, the result is that even the wells begin to dry in the end. So just as in the physical world rain from heaven stirs up the waters of the earth, similarly in the spiritual world the heavenly water (viz., divine revelation) refreshes the wits of man. And this age stood in urgent need of this spiritual water.

"I have been sent by God just in the time of need, when many people of this age had become like the Jews of old. They have not only abandoned righteousness, but have, like the Jews of the days of Jesus, become the enemies of truth. Consequently God has correspondingly called me Messiah. It is not only I that call the people of this age towards me, but the age has also called me."

Islam in Japan.

The December number of the Islamic Fraternity, a monthly religious organ, edited by M. Barkat Ullah of Bhopal, India, and issued from Tokyo, Japan, brings us the glad tidings of conversion to Islam of a Japanese Baron, his daughter and his son-in-law on the third of December last. The names of the new brothers and sister in faith are Baron Ali Kentaro Hiki, Mrs. Fatimeh Y. Hatano and Mr. Hasan U. Hatano. The ceremony which took place in the house of Mr. Barkat Ullah was witnessed by a cosmopolitan assembly consisting of Major S. Tanaka of the Imperial army—the most travelled Japanese Officer; Mr. and Mrs. P. H. Dodge; Miss Lina Boegli of Switzerland—the world-famous authoress of beautiful letters that have been translated into 9 European languages; Mr. F. Schroeder—a veteran German journalist; Miss B. E. Lane of New York;

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The Editor of the Islamic Fraternity introduces this trio of believers to their brethren-in-faith in other parts of the world, in the following words:—

Baron Ali Kentaro Hiki is the lineal descendant of the famous Iemon Hiki of the Japanese history, who was the first Lord of Kanagawa of the province of Okayama in the time of Tokugawa Shognate and who was considered as an ideal warrior, being at once wise and brave. Baron Hiki has established a middle school at Kanagawa-his former domains-for the benefit of his retainers' children, whom he gives modern education. He takes personal interest in the affairs of the school and maintains the position of the directorsihp of the institution. He became interested in Islam through the interest his daughter and son-in-law took in it. He came to the conclusion that Islam was the religion best suited to the Japanese people in general and the Japanese soldiers in particular. His daughter, Fatimeh Yasu Hatano, is a highly educated and polished young lady. Mr. Hasan U. Hatano is a bright and upright young man with an intelligent expression, polished manners and refined sentiments. He graduated in Japanese as well as Chinese classics, while he was only nineteen years of age. He possesses ample gifts of head and heart. Hence his writings contain the feast of reason and the flow of soul. He has written more than twenty books which have brought him not a little material reward along with a literary fame. He publishes a small monthly magazine called "Gunjin—the warrior." Among his books "The Military History" is much appreciated.

When we took the present house for our residence a little less than two years ago, Mr. Hatano, who is our neighbour, became acquainted with us. He rendered us all possible assistance in solving difficulties that arose from time to time through our want of Japanese language. On many occasions he acted as an interpreter, when we happened to address Japanese audience. Thus he began to study Islamic literature and to contribute, at our request, articles on Islam to the "Great East," an organ of "the Japanese Asiatic Society." He was soon struck by the simplicity of the Islamic creed. The turning point, however, was only reached when he came to know that suicide was a rare thing among the followers of the Prophet of Arabia. He said: "this is the religion for me; I will try my best to introduce it among my countrymen, to save the community from the curse of suicide, which claims thusands of victims annually from this, otherwise, happy land of the cherry-blossom and chrysanthemum."

It is our earnest prayer that our new brothers and sister in faith may live as true Muslims to the end of their lives, that God may reveal the truth of Islam to their fellow-countrymen and that the sun of Islam may rise in full splendour on the Land of the Rising Sun. Amen!

Girl Buried Alive.

In pre-Islamic Arabia, as in Arya Varta, people were in the habit of burying their daughters alive. One word of the

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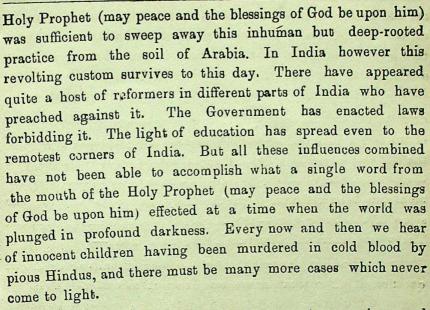
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The Sessions Judge of Mirzapur has only recently passed the sentence of death on one Raghunandan for the murder of a Hindu girl under peculiar circumstances.

It appears that the deceased was gathering firewood with other girls in a forest when the prisoner, after driving off the others, knocked the deceased down, took her up under his arms and carried her, screaming, to a pit which he had been digging. He put down the girl in the pit and called out three times "Hail, Mahabir! Hail, black goddess! Hail, Bindachal! I am offering you sacrifice." He then picked up two stones and threw one on on her back and one on her head as she was in the pit and covered her with earth. On getting information, the girl's mother with some other persons went to the place and found the appellant pressing down the earth with his feet. As they all approached he advanced towards them with a stick over his shoulders calling out very loudly "Hail, black goddess! Hail Bindachal! Hail Mahabir!" He raised the stick in his hand and moved to and fro, calling out "This is my sacred place; don't

approach." The murderer was then arrested. He seemed insane to the police, but when kept under observation was found thoroughly aware of all that he was doing. He was tried and sentenced to death.

To us the greatest good that the British Government has done to the natives of India is the prohibition of the murder of innocent children, a practice sanctified by the sanction of the Hindu religion. It will interest the readers to learn that the prohibition of this fiendish practice by the British Government has been referred to in the Holy Quran as one of the signs of the latter-days—the days of the Promised Messiah. The verse occurs in Sura lxxxi, and runs thus:—

"And when the girl that is buried alive shall be questioned, For what crime was she put to death."

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No. 3.

بسم الله الرحمن الرحيم نحمد ه و نصلي على رسوله الكريم

Pilgrimage to Mecca, I.

(By Q. Abdul Haq.)

Islam is not only a religion but also a social force. Selfcentred introspection of the old Hindu school forms no part of the body-politics of this faith. Islam cares for the social side of human nature quite as much as it does for the individual side of it. In all of its injunctions these two essential factors of man's personality are duly kept in view. Islam aims at the perfection of human faculties and consummation of native capabilities which in varying degrees lie latent in every human being. this purpose the individuality and the self-dependent element are, as a matter of course, kept side by side with the inherent gregariousness and the inter-dependent element. So long as man lives on earth, he will have to move in society. He is inseparably bound up with his fellows by the strong ties of blood and firm bonds of affinities and relationships. It was, therefore, only natural that a true religion should provide for the requirements of man both as an independent being as well as an interrelated unit of the society. He may have hours of retirement for the healthy development of his inner self, and time for diligent participation in the joint activities of the race. In the various processes of divine worship the Holy Book of Islam does not lose sight of the two-fold character of human nature. If there are clear injunctions for Muslims to devote a portion of night to solitary prayers, there are still clearer injunctions for them to gather well washed and dressed five times a day in a neighbouring mosque and once a week with their best faces and in cleanest apparel in a central sanctuary of the town. To widen the sphere of society the Muslims are again bound to assemble once a year from far and near at a suitable place in a prayerful congregation. shaking hands with brotherly affection, embracing and chatting together in the best of spirits, full of divine awe and reverence. This is not all. Islam does not rest satisfied but with perfection. Pilgrimage to Mecca heightens the social spirit of the Muslim to the highest pitch. The sandy waste of Arabian peninsula presents every year on the memorable day of "Id" a scene of human Niagra when a ceaseless stream of teeming millions flows over it in hot haste hurrying down in a reverent frenzy to the birth-place of their loving Prophet (may peace and the blessings of God be upon him). Well-to-do brethren in faith muster strong at the sacred locality from all parts of the globe and meet together there with fraternal feelings of worshipful emotion. Thus Islam establishes in a most fitting manner a universal brotherhood, the pilgrimage to Mecca being the final rung in the social ladder which encompasses the whole planet with a pan-Islamic force of highly unifying character. I choose for my article this final stage in the social evolution of a Muslim.

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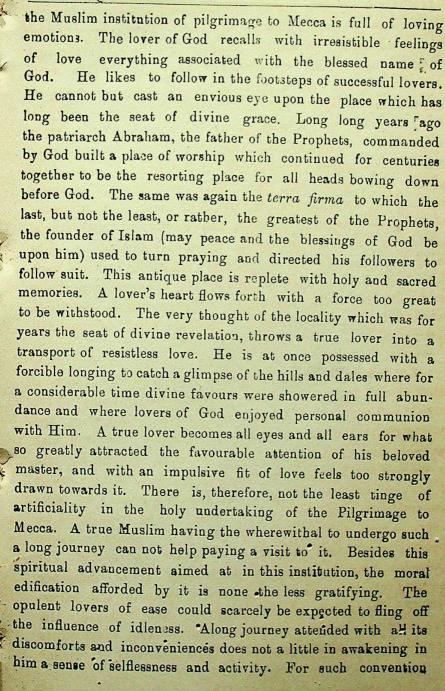
"I have not created jinn and men but that they should worship me." (li, 56.) In these pithy words the Holy Book of Islam sets forth the purpose for which man has been created. Service of God is the aim and object. All the activities of man must, therefore, in the best interests of mankind, lie broadbased on this holy axiom. If we analyse human mind a little, it transpires that service proceeds from two main motives. One is the binding service of a servant, the other is the willing service of a lover. Obligation and love are therefore the two chief

motives which give rise in human mind to a spirit of prayer and service to the Creator. Five daily devotions and yearly fastings of Ramazan are the practical expression of the motive of obligation. A Muslim obeys the commandments of God, his Creator, as a dutiful servant does his master. Hunger is pressing him and thirst is killing him. To whet his craving, all dainties and attractive niceties are before him, jugs full of limpid Adam's Ale, the most innocent beverage, are lying beside But he is not allowed to taste them till sunset. He, the Muslim, proves that he can part with each and every thing, however toothsome and palatable, for the sake of his Creator. Again the piercing cold wind of the winter morning is blowing angrily, the sons of the world can scarcely dare to leave their beds or the cozy fireside, but the howling wind of the chilly winter has no tone of dread for him who loves the name of duty. In compliance with the orders of his Creator he is at once up and doing, not caring a bit for all the inclemencies of the weather. He washes himself and walks cheerily to the mosque for prayers. Coming to the willing service emanating from love, I should like to point to the Pilgrimage to Mecca. The institution of the Pilgrimage is common to all the great religions of the world. The more the world is advancing in civilisation, the more is being felt the need of the institution. Every move forward in culture and refinement goes a long way towards emphasising the imperative necessity and paramount importance of the institution. Yet nowhere is this institution to be met with in a more organised form than in the Holy Religion of Islam. وللة على الناس حج ألبيت من استطاع الية سبيلا (يا رام اركوع ١)

"And the pilgrimage to the Temple is a service due to God from men who are able to journey thither." (iii, 91). Only the well-to-do are required to go on the pilgrimage. The injunction is significant enough and embodies quite a world of meaning. It is only the apper classes that guide the destines of the nation, the

lower classes are not suitably circumstanced to take part in social gatherings of such universal character. They possess neither the means nor the capability for playing a useful part in such undertakings. Their experience and knowledge of the world are too meagre to enable them to do anything well worth the expenditure of labour and money the Pilgrimage entails. It was, therefore, not a wise policy to make the institution of Pilgrimage obligatory on such men. To a gathering where Muhammadans are to flock together from all parts of the globe, only those who are likely to benefit the entire community by a healthy exchange of ideas, free discussion of social and political problems and solution of international intricacies, need be invited to represent the whole. Nor is it less beneficial for commercial enterprise. Free trade is the general cry. The place of resort for pilgrimage purposes. may well serve as the great emporium where pilgrim merchants can interchange commodities in a genuine spirit of good will and amity.

Apart from the social aspect of this institution, there is much enough to gain thereby so far as the individuality of the pilgrim is concerned. The rich are generally easy-going and can not realise the exacting character of labour. The rich man has every need of his supplied; it is, therefore, difficult for him to conceive anything like the cankering care hedged in by pangs of penury and pain of poverty. The long journey he takes does not fail to stand him in good stead. Away from home he is sure to meet with some discomforts and has therefore ample opportunity to break himself of his ease-loving habits. The realisation of the depressing and devitalising force of indigence and hard labour breeds in man a spirit of sympathy and fellow-feeling. The sphere of one's usefulness gets widened. His experience of comparative religion and different nationalities inhabiting this earth expands. From spiritual viewpoin



no place was better suited than Mecca. The salubrious climate of the place admits of any accumulation of large numbers. It is moreover, the fountain-head where the Islamic propaganda took its rise. The monotheistic wave which was to overwhelm all crude conceptions of deity, sweep away all wrong notions with a momentous impetuosity and spread over the face of the earth with awful rapidity emerged with a centripetal force from this blessed land. There is, therefore, considerable historical interest attaching to the place for the Muslim world for all ages to come. Hence it is that the place has ever since been and will ever be, the focus of attention for the entire Muslim community all the world over. The proud locality has further more enjoyed for years the residence of the holy founder of Islam (may peace and the blessings of God be upon him) and has witnessed the fulfilment of many a mighty prophacy which ultimately went to form the adamantine rock on which the faith of Islam was founded. It is my desire to trace later on in a separate paper, the origin of Ka'aba through an unbroken series of historical evidence to the great prophet Abraham and thus establish beyond all possibility of doubt the sovereign right of the place to the attention of the unitarian world, but for the present I confine myself to the close bearing which the town of Mecca has on the history of Islam which is in itself enough to bring home its claim to our attention.

Communion with God, II.

(By M. Sadr-ud-Din, B.A., B.T.)

In this part of the article I propose to study the life of the Prophet of Islam in its various bearings, with a view to ascertain whether the claimant could show in practice, as he did in theory, that he had surely very fast connections with the Divine Being. The Quran itself undertakes to offer a criterion by which the pretensions of any and every claimant can be judged to be genuine or sham. One of such portions as have a direct bearing on the topic in question runs to this effect,

ن و القلم وما یسطرون ما انت بنعمت ربک بمجنون و ان لک لا جرا غیر ممنون و و انک لعلی خلق عظیم و فستبصر و یبصرون با یکم المفتون

"In the name of ink and pen and what they write, I declare that thou, O Prophet, art not possessed. And truly a boundless recompense doth await thee. Verily thou art possessed of an elevated moral character. Thou wilt shortly come to know and so will they which of the two parties is labouring under false notions." These verses set forth the qualities that distinguish a visionary from a real recipient of Revelation. The efforts of a wild dreamer will never be crowned with success, neither will he display traits of established character. The prophet is on the other hand assured thus: "Your efforts will bear a fruit that knows no ending, and that you are a man of very noble stamp." Such an endless reward must be consequent upon efforts actuated by very noble motives. Highly cultured must be that good-natured person whose heart is inspired with virtueus motives and who makes accordingly strenuous efforts to achieve ends that bring him an infinitely large return. - The second item that distinguishes the addressee of God is "very leaveted and noble morality." Surely [a person who possesses

a heart of a great calibre so much so that it cherishes sincere welfare of the people in general, and whose motives are translated into virtuous deeds can not be classed by sane people with fathers of wild dreams. Even the tongue is said to be the index of the heart, much more so must be the actions of a person, for the latter are undoubtedly the outcome of motives and the development, good or bad, of the heart. The condition of the heart must show itself in the words that are given utterance to, and in the actions which are the external embodiment of internal feelings. A person is in no way capable of being so consistent throughout his life-time as to work inconsistenly with his own nature, his motives and the heart which serves as the central power, controlling movements of the various organs of the body. We must look to the traits of character of a person, and the actions that his motives find vent in and the words that are given expression to, should we undertake to fathom the depth of his heart. The character of the prophet in question should therefore be put to this severe test, when we are discussing the veracity of his claims.

I may repeat with increased emphasis that a man given to reveries will hardly come to the realization of his aspirations. Such a short space of his life as extends over twenty-four hours will itself bespeak the pitiable plight of the person thus haunted by phantoms of frenzy. The type of aspirations and claims set up by visionaries is universally known, and instances will not be far to seek to show beyond any shadow of doubt that the efforts of such people never bore any fruit. Such people are tossed about by the waves of their surging mind which is subject to the high winds of fanciful ideas, and consequently they are abandoned to run their own course and become extinct without being much cared for.

Now I should like to draw attention to a few instances out of many, illustrative of the sublimity and eminence of the

Prophet of Islam. By pondering over these the reader will be able to gauge the breadth of the Prophet's heart and the motives that stimulated him to face the most terrible forms of danger. That man who forms the subject of this article was a personality of unflinching resoluteness which was due to the firm belief in the Omnipotent God and a deep rooted sympathy for humanity in general and the Arabs in particular. He could not endure to see people given to the worship of fetishes that are obviously devoid of any power to reward their devotees or punish their detractors. He felt that such adoration was destined to bring about the dissolution of their mental and spiritual faculties and to obscure their phychical vision and thus render them an irreparable loss. Touched with pity, he exerted his utmost to reclaim such a nation and lead them by means of convincing arguments and inspiring example to the goal which God required of them to get at. This stupid practice of idolatry had taken so firm a hold upon the mind of the community that years of earnest preaching could wean from it but a very few persons. The prophet enthusiasm that characterised the noble mission of the met with equally strong and fiery opposition from the idolatrous masses. Exemplary punishment was inflicted upon the new converts with a view to prevent people from embracing the new faith which eventually entailed troubles and agonies. History abounds in instances which will not fail to strike the reader with horror. The followers were subjected to cruelties and pitiless tortures with a view to wring out of them racantation of their faith and keep others from accepting the doctrines. The preacher himself was the object of all atrocities and fatal blows. Once upon a time when he was preaching a sermon in the town of Taif, near Mecca, he was requited with a volley of stones which put the life of the earnest preacher in jeopardy. He, however, was successful in making a very narrow escape. In time of such overwhelming grief entailed by the mission entrusted to him, the Prophet would have given up the taks

for good, had he not been in communion with a very Potent Sovereign to console him and to cheer him up. An angel appeared before him and asked his permission for revenging him upon the miscreants who had extended a ruthless treatment to The celestial creature proposed to crush them out by dashing a mountain upon their town. "Whom will I correct then?" observed the tyranny-stricken but magnanimous prophet. "good men will spring out of them in due course of time." This true and deep-rooted sympathy for the people teaches the socalled reformers and nationalists a very useful lesson. treatment which the prophet received was just what he could expect from a wild nation whose sentiments were thus denounced and whose gods were thus dishonoured and threatened with dethroment. A nation, that comprises clans and tribes that boast a warlike and murderous disposition, being thus charged, must play the lioness which has been robbed of its cubs and brought to bay. The prophet was more than a match when he met with a strong and vehement opposition from the quarters of the enemy. His zeal knew no flagging, and his enthusiasm was far from flinching in the face of numberless dangers which reached a climax in the selfdevoted and warlike devotees of the idols announcing a colossal prize for the person who would extinguish the life of the profaner of their gods. Such advertisements only served to accelerate the velocity of the engine that was already overheated. Unreserved and ungrudging endeavours were made to wreak vengeance upon the profaner. But all this failed to affect the sincere heart of that sacred personality who could dare even to risk his life for the redemption of humanity. For he was assigned that onerous duty by God Himself as is shown by the following verse: رسلنا ك إلا رحمة للعالمين "We have sent thee as a blessing for the people of the world." During the time of troubles when the man of iron will was discharging the Divine duty, God undertook to console him and support him by a promise to the effect that He would save him from his enemies. As a consequence of the honest and earnest discharge of this onerous duty and in fulfilment of the Divine promise of the safety of the recipient of Revelation, all opposition was rendered futile and ended in utter failure. The prophet on the other hand continued to strike the same chord of the denunciation of idols and the invitation to the right and useful belief in the Unity of God.

Such a wonderful and unprecedented firmness and courage on the part of the Divine claimant turned the energies of the tribes to a different channel. They attemted to outwit the man by another plan. A representative meeting of all the chieftains was convened and a resolution was adopted with unanimity of opinion after various proposals and protracted discussions thereof. A man was delegated to seek audience of the Prophet and state before him in all sincerity that the whole nation, each and every class and tribe inclusive, was agreed to satisfy him and was ready to help him in the realization of his aspirations of whatever description they might be. "The nation is ready" stated the delegate "to offer you in marriage the most beautiful damsel in Arabia; they are willing to amass before you heaps of silver and gold, and lastly they are all desirous of accepting you as their sovereign, if you condescend but to give up the denunciation of their idols." The plan displays the sincerity of the community to their gods; it shows how far the Prophet was believed to be a man of iron will and how far he was successful in driving the nation to a peaceful course. The temptation presented by the nation was too strong for a worldly person to withstand. What more could a man of carnal desires wish for? But all these temptations, very strong though they were in themselves, failed to have any effect whatsoever on the mind of the Prophet. How could they satisfy him? He longed for the emancipation of the people from the bondage of sin and to win them over to ways other than carnal. There was no sort-

of affinity between the proposals of the community and the motives which actuated the Prophet of Islam. To bring home to the nation the freedom of his motives from such ambitions he resolutely declined to accept their wealth and riches and to become their master. His refusal reached a climax when he proclaimed that he was not liable to give way to such temptation even if the community could place the sun on his right hand and the moon on his left. This rejection speaks volumes for the purity of the motives of the recipient of Revelation. He stuck fast to his own belief without any surrender or compromise of any principle. These luminaries are the chief agents that have been ordained to bring about the recurrence of Day and Night, the changes in seasons, the dryness and humidity of the air, the growth and development of vegetable, mineral and animal kingdoms, and what not. They represent everything on this planet, they are the mainstay of the planet itself and in short they are everything which the world requires. The prophet whose motives and whose longings were far higher and far more bright and luminous than these luminaries could not but have rejected them. This one phase contributes such a splendour to the life of the prophet that it lifts all mist that biased vision sees round him. He was not a man of the world, he was no visionary, but he was on the other hand a person who had firm and true connections with the Lord of all the Universe, on the strength of whose support he could defy the combined plans and forces of all opposition. This instance throws no small amount of light on his motives, on his heart and on his charac ter. No necessity, no affliction could drive the Prophet into even the semblance of duplicity of character; for he was cognizant of the fact that it is deceitful and disgraceful to adopt convenient and time-serving doctrines or to have recourse to dissembling. Such a noble redeemer of humanity, who had to suffer so much for us, who faced every hardship and danger for us, who spurned away temptation when it was at its strongest

must be rewarded in a measure which should be beyond computation. This is why a prophecy was made in the verse quoted above. "Most surely you are no visionary. You are a person whose strenuous efforts will lead to infinitely large rewards." This phase of life is also very clear in showing the truth of the second part of the prophecy i. e. وانك لعلى خلق عظيم "Verily you are a man of very elevated moral character."

Now I may turn again to the behaviour of the obstinate nation that should have been convinced of the truth of these claims. They schemed a barbarous plot, a desperate one indeed to rid the nation of the claimant by attacking him in a body under cover of darkness and thus putting an end to the propaganda. The design was to be executed by armed fanatics who besieged the house of their game. The quarry, however, dashed away rendering their plans and hopes futile and forlorn. He made his way to Abu Bakr's and asked for his company on the unavoidable and adventurous outing. Abu Bakr who was thoroughly convinced of the sincerity and truth of the claims of the Prophet and had learned to be resolute from the master offered his help on the spot. The Arabs being very expert tracers, Abu Bakr offered to carry his guide over his shoulders in order to obviate any chase. Does not the noble example of the devoted follower eclipse the much boasted fame of the disciples of Jesus who averted the danger by betraying or deserting their master and thus showing the failure of Jesus Christ as a preacher. An insignificant sum could extract all information about the whereabouts of their teacher. contrast has involuntarily escaped my pen. Both the disciple and the master hurried to seek refuge in a cave for they were hotly pursued by the ruffians. The latter reached the opening of the cave and hovered about it. The conversation that passed between the disciple and the master is of a very great interest for a student of Psychology. For the heart cannot but reveal itself in the face of unavoidable danger that is sure to

make an end of the man and his projects. In conformity with the promise of God, that He would protect him from his enemies the man of dauntless courage and firm belief consoles his comrade with words displaying good faith and trust in the Word of God. He speaks to this effect : لا تحزي إلى الله ممنا "You should not harbour any apprehensions as to my destruction, for God the Omnipotent is with both of us." In the name of God, consider these words and their import and the firmness and strength of the intrepid heart that gives them utterance. Can a wild dreamer be fortunate enough to have a heart so composed as to know no fear but that of God whom he has made up his mind to serve? To what great depth must his doctrines have been driven in the heart of Abu Bakr who was an eyewitness to the unshakable belief and consequent courage of the Prophet? His putting everything, even his life, at stake was fully repaid when such a priceless lesson was driven home to him.

The troubles do not end here. Neither should they do. For the more overwhelming the troubles the more do we learn of the subject of our study. After averting the violence of the hot chase, the couple managed to quit the memorable cave for Medina. They had to pursue their course through trackless, shadeless and voiceless sandy deserts in order to leave permanent impression of their strong belief in God on the sands of time.

When they reached Medina the Prophet found himself confronted with very serious difficulties. He was deprived of the advantages of protection which he enjoyed to some extent on account of his being a member of the Quresh tribe which was held in high esteem by other tribes. The illiterate opponents and antagonists were replaced by literate sections of the Jews and the Christians. His path was beset with difficulties on account of the blind and hot opposition from the Bani Quraiza, the Bani Nazeer and other Jewish tribes. Over and above these, the Meccans were busily engaged in making

preparations on a very large scale to make a formidable attack on the fugitives at Medina itself. In short the Prophet was pent up by troubles on all sides. But he never faltered in announcing to the people the divine messages that he continued to receive from on high. Long before his Flight he had received a message to this effect

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"God will restore you to your birthplace." All these seemingly impossible predictions were given publicity to in order to drive home to the people that each and every atom of this universe was under the control of the Omnipotent and Omniscient God. The person with whom He would side must come off successful and victorious and the devotees of false gods must suffer disgrace and humiliating repulse. True and sincere belief in the existence of God and in His powers is an indispensable requisite for man. It is then and only then that man becomes worthy the name. This is why the Prophet exerted himself to the utmost to inculcate such a belief. And trust in the great unknown God was not to be attained by people unless and until a very strong and clear demonstration of the great powers was made. This is what these circumstances were calculated to accomplish and this was no easy task. This was the dearest object which that holy man yearned to achieve. In order to effect such a grand success he made mighty prophecies in the face of circumstances that were all bristling with difficulties and under an adversity of overwhelming type. The All-powerful could not be made known to general public unless an equally strong proof of a practical and palpable nature was shown. I need not enlarge upon the fact that forces of nature can not be controlled by any human being. He may be a visionary, he may be subject to reveries and day dreams, but such fanciful high aspirations are beyond his power to realize. Even those who publish a weather forecast are often laughed to scorn for their forecasts are sometimes annulled by

phenomena which were unforeseen at the time when observations were taken and which are impossible for them to control. A similar fate awaits what is divined by an astronomer. There is never a more pitiable person than one who undertakes to foretell future events, for he seldom meets with success. Imagine to yourself the nature of the prophecies made by the Prophet of Islam. He is not simply divining or advertising his capability of stealing a peep into the future. His claims are very serious and engage the attention of all the tribes and factions in the country. For he foretells to become overlord whose authority will be paramount and indisputable. He makes bold to proclaim the establishment of the doctrine of the Unity of God and prophesies the utter annihilation of idolatry or in other words he asserts with all force that his doctrines will be so potent as to wean every sane person from habits which had become a part and parcel of his nature. Surely none of these noble projects could be achieved by any person other than Muhammad who was guided by God Himself at every step and at every moment. That glorious hero accomplished all these long before he departed from us. In many a skirmish and battle he fought valiantly and that in the foremost rank like a true soldier. Truth is always endowed with true courage and is ordained to stamp out all opposition. In the face of the intrepid courage of the Prophet the antagonistic forces began to fall off which paved the way for the supremacy of the man and his projects. put the whole thing in a nutshell, the Prophet achieved victory after victory during a short space of time and at last re-entered Mecca with 10,000 strong in triumph in fulfilment of the Quranic prophecy, o les 2 | 6 0 1 1 which has been referred to above. This fulfilled another prophecy in the Old Testament which was given expression to by the prophet Moses in the following words :- "He shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." (Deut. xxx, 2).

I beg to draw attention to a miracle here. Every prophet is endowed with the power of working miracles commensurate with the stage of development of the people to reclaimed and in perfect conformity with the requirements of the time. The prophet should cow them down by excelling in what is considered by them the distinguishing and highest mark of honour. Now the most remarkable characteristic of the Arabs was their warlike spirit. This spirit grew very strong in them for they had been inheriting it for centuries and from a very long line of ancestors. They held fairs to proclaim the valorous deeds of their own and those of their ancestors. The foremost thing which a dying headman would enjoin upon his tribe was "Revenge." Even the female section of the nation was so courageous as to accompany their husbands when they went to war. They had contracted so furious and terrific habits as to tear off the livers and kidneys of their slain victims and make them into wreaths to garland them selves with exultingly. They could not honour a person for any good quality, should he be found destitute of militant spirit. Prowess and valour were all in all for that nation of wild, warlike and barbarous people. The Prophet of Islam was quite up to their highest ideal in as much as he evinced a manly spirit of braving all danger for himself and always occupying a conspicuous position in the first and foremost ranks. Can a man of selfish motives ever dare to perform such arduous and valiant tasks? On no account whatsoever. a wonderful demonstration on the part of the Divion claimant to which the veterans of the Arab tribes stood eye-witness e and which was attended with brilliant success, as a matter of course not only broke the physical power of the Arabs but also conquered their hearts.

This description will not be complete should it leave out of account the story of one of the memorable deeds

of the valour and gallantry of the Prophet. This event will also bring to light how far the company of the master had gone to foster in the disciples high qualities like sincere and true self-devotion which is rarely found even among the most civilized nations of the day. Once upon a time the Prophet was so much hard pressed by the forces of the enemy, in the battle of Ohud, and so badly wounded that he fell down and fainted. Abu Bakr was first and foremost in offering ready help which example was at once followed by Ali. Talha, Zubair and others fortified the pit into which their leader had fallen and exposed their own persons to the volleys of the enemy. They were at once tending their revered general and defending him. One of them applied his teeth to draw out the brim of the helmet that had been driven into his skull, another was licking from off his holy face the blood that had besmeared it. Meanwhile the constituents of the living fortification had been falling dead one after the other, their vacant places being filled up by other equally devoted followers. Even the women caught the enthusiasm and accordingly made an onslaught on the enemy while nursing the wounded. One of the young children was commanded by his mother to arm himself with a sword and dash upon the enemy to defend the Prophet. Does it not speak very highly of the teacher and the taught? Is it an instance the like of which we find in chronicles? The followers proved themselves true to their professions which they used to sing proudly in chorus as their war cry;

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"We are that very people that have pledged themselves to Muhammad to fight in defence of their faith throughout their lives.' Again, on another occasion when the Muslim army could not stand their ground, single handed the Prophet spurred his mule right towards the hosts of the enemy, with these words on his blessed lips: إنا النبى لا كذ ب انا ابى عبد الطلب "I am the Prophet and there is no untruth in it. I am a grandson of Muttalib." This gave fresh courage to the Muslims who recovered themselves immediately and routed the enemy in a single charge.

The Arabs were so honourable with regard to war affairs that it was far sweeter to them to part with their lives than to be humiliated. The following couplet will enable the reader to have a glimpse of the Arab heart—

"Our attitude is characterised by honour and dignity, so we can not suffer to be humiliated. We would rather poison ourselves than suffer humiliation."

The founder of Islam had assumed a very critical position, for he stirred up a hornet's nest about his ears by stinging to the quick the national pride of the Arabs by announcing such prophecies as "Are they then who have plotted mischiefs sure that God will not humiliate them in the land?" (xvi, 47), and then by achieving success in fulfilment to the letter of his prophecies. He thus established God's supremacy and subjugated a headstrong nation by breaking their pride.

To revert to the story. The Prophet at the head of an army 10,000 strong, entered Mecca, his birth place, in accordance with his own prophecy uttered years before, and in fulfilment of an old prophecy made by the Prophet Moses. Now think of the treatment that will be extended by a conqueror to a people at whose hands he has met with atrocities of the most ruthless description for no fewer than twenty long years. Imagine also the shudder and terror which must overtake such a vanquished enemy at the very thought of the punishment which must of course be proportionate to the gravity of their malignant designs

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and nefarious practices. Then guage the magnanimity of that lover of humanity which the following words discover:—

that lover of humanity which the following words discover:—

There shall be no such thing as revenge."

Such a declaration did much to endear the Prophet to the people who came to realize thoroughly that the high-minded personality would do nothing that would not conduce to human good. This praiseworthy and broad-minded pardon is unknown in the history of conquerors. Such freedom from egoistic motives was seldom vouchsafed to a mortal. Grand was his resoluteness, unprecedented his military prowess and equally marvellous was success in the face of overwhelming odds. All this was calculated to show to the world the hidden hand of the Omnipotent God who controls each and every atom of the universe. It must be His word:—

"In the name of ink and pen and what they write, I declare that thou, O Prophet, are not possessed. And truly a boundless recompense doth await thee, and verily thou art of a noble nature, and thou shalt see and they shall see which of you is the demented." And similarly it must be His promise and consolation that was announced in these prophetic words, "God shall protect thee from the people." Think of the modesty of the claimant and think of the great and lofty prophecies that were uttered by him.

It may not be out of place to point out that the story of the Prophet of Islam stands in a striking contrast to the tragic story of Jesus Christ. The Prophet was never weighed down by the strong and violent opposition that flowed from a barbarous nation whom the claimant had set dead against himself by denouncing their gods and evil practices. He declares that none dare destroy him for he was an apostle from God. (All) of God shall protect thee from men." And thus did it come to pass. Over and above this the claimant is accepted

to be the overlord of the people. We find it quite the contrary in the case of Jesus Christ whose followers invest him with Divine Powers and attempt at installing him on the Heavenly throne. Jesus Christ finds himself helpless, he is not only deserted by his disciples but also betrayed for an insignificant sum of money, and the whole edifice of his claims falls to the ground when the mortals find themselves more potent than the Christian deity who is subjected to a most disgraceful torture and suffers death by crucifixion. Still more ludicrous is the role played by his disciples. The disciples of Jesus neverthless will turn that weak mortal into a Mighty Lord, while in the case of the Arabian hero who worked wonders the devoted followers refrain from following the example of the disciples of Jesus.

There may be one explanation for this. Either the teaching was defective or the credulity of the disciples must be responsible for such a belief which is a permanent disgrace to and a slur on the human intellect.

Muhammad, may peace be upon him, was accepted as overlord by dint of the wonders he worked and because of his displaying throughout his life the consistency of a highly cultured character. Each and every heart was thoroughly convinced of the altruistic motives which had been prompting the philanthropist to sacrifice all comfort and ease for the good of humanity and expose himself to adversities and atrocities of a heinous nature. This could have been the turning point of his life as it generally is in the case of many a conqueror. He is well-known to be a posthumous son born to the widowed Amina of whose maternal care he was deprived shortly after his birth. A child whose care and breeding are left to chance, hardly evinces good qualities. The remark will be borne out should the reader ponder over the character of orphans in general. Orphans generally are not found to display any traits of good

character. They are in the majority of cases troublesome and a-nuisance. Think of an orphan, who does not come from wellto-do parents attaining to as high a position as that of a potentate. Surely his thought will be found to be concentrated in the wretched self. But what do we discover in this phase of the life of the Prophet? Admittedly a personality that enjoys consummate freedom from all carnality, nay, a personality which is to all intents and purposes above the usual run of mankind. The most conclusive and convincing proof thereof is noticed at the very outset of the career of the man as a prince. No sooner does he subdue his avowed enemies than he extends his grace and generosity to them. He proclaims throughout the city his responsibility for the safety of the lives and properties of those who had been hankering after the the lives and properties of the prince and his followers for a large number of years. As to himself he is seen wholly given to austere religious practices; not to speak of adopting a princely life of ease and comfort. He was no pleasure seeker. The only change that his regal position brought about was his pursuance of holy practices with redoubled energy and earnestness. He gets up early in the last part of the night when it is very hard to leave the bed, stands before God for long hours so much so that his feet get swollen, makes protracted prostrations and passes his day in fasting. He is in vain besought and remonstrated with by his devoted followers to give up that rigid and austere manner of devotion. "Does it not behave me" observes the paramount Lord "to be grateful." He thus showed that he had sincere belief in the tenets of Islam as rovealed to him by the All-knowing God. This is where many a reformer and many a preacher meets with unavoidable failure. It became him to announce the following verse-

"I am foremost in putting an unshakable belief and trust in God and am first and foremost in earnestly obeying His behests and personally performing to the letter all the religious

practices. He knew full well that all precepts are abandoned to oblivion if they are not translated into tangible examples. This is why he was successful in bringing up a nation of devoted followers who promptly obeyed whatever was enjoined upon them. They set religion and God above every thing carnal and worldly. In proof of their fidelity and sincerity they sacrificed their properties, everything that was dear and near to them and even their lives whenever an occasion demanded or an opportunity offered itself. The Prophet as well as the nation he redeemed has left indelible marks of brilliant and unparalleled success on the public mind and on the pages of history. Achievement of remarkable success when the situation was all bristling with insurmountable difficulties proves beyond any shadow of doubt that the Apostle gained help from above in accordance with the Divine promises. The Word of God claimed to have been received by the Prophet spoke for itself on various occasions when the prophecies embodied therein were fulfilled and thus proved palpably the capability of, and the necessity for, the man receiving revelation from on high. Those that are fortunate enough to be free from the bondage of bias and prejudice and those that recognise the acceptance of all truth to be absolutely necessary for intellectual and spiritual culture will not find it very difficult to break asunder the shackles of oustom and traditional belief in order to put faith in a Prophet like Muhammad who was at once a prince and spiritual overlord.

(To be continued).

2: 24). He procured water for the three kings of Isarel, Juda and Edom and for the army and the beasts that followed them, without rain. There was no wind and no rain, yet the whole country was filled with water. (II Ki. 3, 20). He caused a little oil belonging to a widow to increase so much that all the vessels she could procure were filled with it and the oil ceased increasing only when she had no other vessel to pour it in. (II Ki. 4: 1-6). He caused a woman who had no son and whose husband was old to be called to him, and when she came and stood at the door, he said to her, " At this time, and this same hour, if life accompany, thou shalt have a son in thy womb." And the woman conceived, and brought forth a son in the time and at the same hour that Elisha had said. (II Ki., 4: 17). When this boy died some years after this, he again raised him to life. (II Ki., 4, 35). He fed a hundred men with twenty loaves of barley. The whole party was satisfied, without exhausting the bread. Surely, if there had been thousands of men, the food would have sufficed them all. (II Ki. 4, 44). He cleansed Naaman the Syrian of leprosy. (II Ki. 5, 1). He made iron to swim on water (II Ki., 6, 6). When the King of Syria sent an army with horses and chariots to apprehend Elisha, he summoned about himself celestial horses and chariots of fire. The hosts of the enemy were all struck with blindness and again they had all their eyes opened when Elisha willed it, (II Ki., 6: 18-20). He could also tell hidden things. When the King of Israel swore to behead Elisha, and sent a man before him. Elisha who was then sitting in his house with the elders said to them, "See ye how this son of a murderer (the king) hath sent to take away mine head? look when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?" (2 Ki., 6: 32) When the Syrians were besieging Samaria and the famine there was so severe that mothers began to eat their children, Elisha prophesied a great plenty, saying: "To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." The fulfilment of this prophecy appeared to be so impossible that a nobleman said. "If the Lord should make flood gates in heaven, can that possibly be which thou sayest?" To this the man of God replied: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." Now see how wonderfully the wonderful words of Elisha were fulfilled. God sent from heaven chariots. horses and a very great army. On hearing a tremendous noise made by these chariots and horses, the Syrians fled in the dark, leaving their tents, and their horses and asses in the camp. The people of Samaria going out pillaged the camp of the Syrians, and a measure of fine flour was sold for a shekel and two bushels of barley for a shekel, according to the word speken by Elisha. The nobleman who had objected to Elisha's prophecy was appointed by the king to stand at the gate, and so great was the rush that he was trodden to death by the multitudes. Thus was fulfilled what Elisha had spoken only a day before. (2 Ki., vii).

Seven years' famine visited the land according to Elisha's word. (2 Ki., viii). These are some of the miracles which Elisha wrought during his life-time, but the miracle which he wrought after his death was greater than even the aforesaid miracles. "And Elisha died," says the nameless author of 2 Kings xiii, 20, "and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha, and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

Such were some of the miracles which are said to have been wrought by prophets of Israel. The Christians believe all these miracles to be absolutely true, but they do not look upon their

performers as more than human beings. We are not concerned here with the question whether these are real miracles or mere fables, like those that one reads in the Arabian Nights Entertainments. It is enough for our purpose to say that these miracles are admitted by our Christian friends as facts. They are to them as real as the prodigies that the Gospel-writers narrate of Jesus. What I want to point out here is that these miracles are not a whit behind those ascribed to the Christian deity; nay, some of them certainly surpass the wonders attributed to Jesus. If Jesus is entitled to the distinction of being called Son of God, why should Elisha, for instance, be not called another Son of God in the same sense in which the words are applied to Jesus? Did not even the bones of Elisha breathe life into a dead man? Din Jesus ever work a miracle so great as the one which the bones of Elisha wrought? Why do the Christians then refuse to Elisha an honour which they confer on Jesus? In short, even if it be taken for granted that Jesus actually worked the miracles which his followers say he worked, these constitute no proof of his being the third or second person in the Christian triad, for even greater miracles are admitted by Christians to have been performed by former prophets. Jesus was helpless before his enemies, but the earlier prophets vanquished their enemies with a power which did not seem to fall short of divine power. We have seen how the hosts that came to arrest Elisha were struck with blindness, but the soldiers that came to arrest Jesus did not witness any such miracle from him. He prayed to God all night, but, according to Christian belief, his prayer was not heard. Jesus was seized and hanged, say the Christians. He displayed no power which may be said to be divine. But the words of former prophets worked wonders. Still the Christians say Jesus was a God.

There is another strange being mentioned in the Christian scriptures. I wonder why Christians have not taken him for a

God. This is Melchisedec King of Salem, priest of the most high God, who met Abraham returning from the slaughter of kings, and blessed him. To him Abraham gave the tithes of all. Paul speaking of him says: He was "first, by interpretation, king of righteousness, and after that also King of Salem, which is, King of Peace; without father, without mother, without descent (or pedigree), having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." "Now consider," continues Paul, "how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." (Heb. 7: 2-4) One fails to see why Pau calls this strange being man. One who has neither beginning of days, nor end of life, can not be man. Man is mortal, so an immortal being can not be man. There is only one Being who has neither beginning of days, nor end of life, and that is God. Why Christians have neglected this Melchisedec King of righteousness and peace, passes understanding. Even the prietshood of Christ is represented by Paul as belonging to the order of Melchisedec (vide Heb. 7: 11). If Jesus who was born of Mary and whose geneology the Gospel writers do not fail to give was a God, there is no reason why Melchisedec who knows neither beginning nor end, and who has neither father nor mother should not be treated as another God. Paul describee him as "like unto the Son of God," but we think Paul does not do him full justice. Jesus was born like other mortals and he yielded up his ghost like other mortals, but such was not the case with Melchisedec and I leave it for the readers to decide which of the two should be placed above the other.

Most, if not all, of the readers will be inclined to take Melchisedec as a myth. I totally concur in this view, but I will add that just as Melchisedec whom Paul speaks of as a person having neither beginning nor end is a myth, similarly Jesus, as a God, or Son of God, is an equally preposterous myth.

It is an insult to the intelligence of a human being to take any person that was born of a woman as God. I assure the reader, to take Jesus as God is as bad a superstition as to take Krishna as God. It is useless to urge that Krishna was not God but Jesus was really God and Son of God. He was a mortal, as Krishna was a mortal. Both were righteous and holy men , raised by God to teach men righteousness, but neither of them was a God. If you look upon the paying of divine honours to Krishna or Rama as a contemptible superstition, rest assured that the deification of Son of Mary is not less superstious. We do not mean to offend our Christian readers. We tell the truth, because we feel it our duty to do so. I say once more that there is no difference between the so-called divinity of Jesus and the divinity of the gods of other nations. We know that Christian Missionaries are capable of rising to the heights of eloquence when they speak of the divinity of Jesus, but no amount of eloquence can turn a frail human being into a God. Their high sounding rhetoric is but an empty talk. All their discourse is hollow and unsound. Their assertions have not an atom of foundation. It is highly amusing to hear Christian gentlemen speak of the superstitions of other people. They forget that their own belief in the godhead of the son of Mary is as superstitious as the beliefs of other people in the divinity of their respective gods and goddesses. The doctrine of the divinity of Christ was promulgated by men who held such superstitious beliefs as that relating to Melchisedec. Persons who were capable of believing that there was a man who had neither beginning of days nor end of time could feel little compunction in subscribing to such doctrines as the Sonship of Jesus and his Atonement. The doctrine of the godhead of Jesus was first promulgated by men who saw no harm in accrediting such foolish stories as that of Melchisedec with which Paul entertains the readers in his epistle to the Hebrews. But the pity is that these foolish stories which are the creation of ignorant and superstitious people are still believed by men who claim to be enlightened. It is indeed true that the superstitious belief in the divinity of Jesus is now losing its hold on the minds of men and there are millions of persons, both men and women, in Christendom, that have risen in revolt against this old superstition, yet there are many that still adhere to it. This long standing superstition had so enslaved mankind, that even to day there are thousands of men who still outwardly submit to its yoke, though they are averse to it in their minds. They no longer regard Jesus as God, yet they are afraid to open their minds to others.

The truth is that Jesus was dust and to dust he returned like his fellow men. His tomb lies at Srinagar in Cashmere where he came after his escape from the cross to preach his Gospel to the lost tribes of Israel who had settled in Afghanistan and Cashmere and whose descendants still claim to be of Israelite origin. The man who first drew the attention of the world to this tomb was Ahmad whom God raised in this age to deal a death blow to the belief that Jesus was God who died on the cross so that his accursed death might atone for the sins of all those who took him for the Supreme Being. Ahmad claimed to be the Messiah whose advent in the latter days had been foretold by former prophets. A Christian way here ask what proof there is that Ahmad was a prophet. I say there is a far stronger proof of his being a prophet than Christians can adduce in support of the claims of Jesus to Messiahship. There is so convincing and so overwhelming an evidence of the truth of the claims of Ahmad that it is impossible to imagine stronger evidence than this. Christians extol Jesus to heavens, but if they be asked to substantiate their allegations, they will not be able to produce even a small fraction of that evidence which we can bring forward in support of the claims of our Ahmad. They are apt to be very poetical when speak.

ing of Jesus. Poetry may excite sentiments, but it can not serve the purpose of hard facts. Here is a question of proof, not of sentiments. They call him God and Son of God, but when we come to the question of evidence, we find that they can not prove him even to be a prophet, much less a God. By this I do not mean to say that he was not a prophet of God. He was indeed one of the righteous persons whom God has been raising for the guidance of humanity. But we regard him as a prophet not because Christians can prove his claim to prophethood, but because another person who established his claim to prophecy by overwhelming evidence bore testimony to the truth of Jesus. Had it not been for the testimony which this prophet bore in favour of Jesus, we would not have been in a position to say that Jesus was a true prophet. The Christians have no evidence worth the name to show that Jesus was a true prophet. The only documents which they are wont to produce are the four Gospels, but these documents can not be admitted as an evidence. Ahmad, in his lifetime, once offered a large reward to any Christian who could prove that Jesus actually worked greater and more numerous miracles than he. No Christian in India made any attempt to win that reward. The Gospels indeed state that Jesus showed many signs and worked many miracles, but there is not even an atom of evidence to show that these are reliable accounts. On the other hand, there is an overwhelming evidence to show that these accounts are not only untrustworthy but even false. The offer of the reward by Ahmad was meant to bring it home to the Christians that the so-called evidence in their hands was not such as to prove conclusively that Jesus actually wrought the miracles that have been ascribed to him. They knew that no law-court was going to award to them the offered reward on the utterly untrustworthy evidence of the Gospels, an evidence which no sane man would think of producing in a court of law. The Christians had a very good opportunity of showing to the Indian public

that the miracles ascribed to Jesus were true miracles, and if there had been in their hands any proof which could bear the searching examination of a critical judge, they would no doubt have been only too glad to take up the gauntlet thrown by Ahmad. But when they seriously considered the question whether they possessed any document worth producing in a law court, they found that they had none and hence they could not muster up courage to respond to the call of the Promised Messiah. The Gospels, far from furnishing a sure proof of the alleged miracles of Jesus, can not be taken as a conclusive evidence even of the existence of the hero whose story they profess to give. Hence many of the critics of to-day seriously doubt whether the Jesus of the Gospels is really a historical person. Many have denied point-blank the existence of Jesus and have given arguments to show that the Jesus of the Gospels has no more reality than the Ala-ud-din of the Arabian Nights'Entertainments.

This question has engaged the serious attention of critics and defenders of the creed of Jesus have had to put forward their whole strength to combat this view. Whatever view we may hold with regard to the question whether Jesus was a historical person or a myth, the very circumstance that the existence of Jesus as a historical person has been seriously doubted leaves no doubt as to the fact that the Gospels are anything but trustworthy as historical records. If the Gospels had been able to establish conclusively their authority as historical records, no one would have ever even thought of denying the existence of their hero. Even the bitterest enemies of Islam can not deny that Muhammad (may peace and the blessings of God he upon him) is a historical personage, but the existence of Jesus as a historical character has been flatly denied by many serious thinkers. Can this be accounted for in any other way than by saying that in the case of the former, there is no room

for any doubt, while in the case of the latter there is some room for doubt. But there would have been no room for denying the existence of Jesus, if the Gospels had been trustworthy as historical records. There are thousands of men who lived before Jesus or were contemporaneous with him but whose existence as historical persons has never been doubted. But so utterly unreliable is the evidence afforded by the Gospels that their unreliability has given many courage to deny the very existence of the man whose story they profess to relate. Now, when the evidence of the Gospels has not been deemed to be sufficiently strong to prove conclusively even the existence of Jesus, what credit can be attached to the details which they give of his life.

Religious scriptures enjoy a distinction which is not shared by others. All the criterions by which we judge the credibility of a book may fail in the case of a religious book, yet there is a test by which it may be shown beyond the shadow of a doubt that at least some portions of it are genuine. This particular test is prophecy. If it can be shown that a certain book contained a prophecy which afterwards came out to be true, we can not reject that book as a fabrication. The very fact that it contained a prophecy which was fulfilled in due time is a conclusive evidence of the fact that it is partly, if not wholly, genuine. The book may have been subsequently tampered with, but there is no doubt as to the fact that it was originally a genuine document. Thus the existence of true prophecies in a book is a sure testimony of the fact that it contains the genuine words of a true prophet. It is impossible to conceive that an uninspired writer fabricated a document and announced therein future events which no mortal eye could foresee and which came to pass exactly as foretold. We may have no means of ascertaining the authenticity of a document, nay there may even be unmistakable evidence to show that certain portions of it are fabricated, yet we can not reject the whole of

it as a fabrication when it turns out that there are in it a number of prophecies which were fulfilled after they were published in the book in question. All that we have to make sure is that the prophecies purporting to foretell future events were not penned after the occurrence of those events. If it is known for certain that the prophecies were published before they were fulfilled, and that they were published at a time when it was not possible for any mortal to predict the events foretold, then it is equally certain that at least certain portions of the book in question are genuine.

Now let us see whether the genuineness of any portions of the Gospels can be demonstrated by means of this test. If it can be shown that the Gospels contain prophecies which were fulfilled in due time and that these prophecies were written before they were fulfilled, then it will be established beyond dispute that at least certain portions of the Gospels are authentic records of the words of Jesus and that Jesus was a true prophet, though not a God.

But it should be borne in mind that in applying this test to the Gospels, the most important consideration will be to see whether the prophecies attributed to Jesus were published before their fulfilment. If a Gospel writer informs us after the occurrence of an event that the event was foretold by Jesus, that assertion will not be taken as a proof of the fact that Jesus had actually made a prophecy. With regard to every prophecy, the first thing of which we should make sure is that it was published before the occurrence of the event. The next thing which we have to consider is the wording of the prophecy. We have to see what were the actual words of the prophecy and whether those words are applicable to the event. Every prophecy must satisfy these conditions before we can accept it as true. If the Gospels contain prophecies which satisfy these conditions, we

can not but take them to be at least partially genuine. In that case we shall also have to accept Jesus as a true prophet.

Let us now turn to the four Gospels and see whether they contain prophecies satisfying the above conditions. Prophecies indeed there are in the Gospels, but they do not fulfil the above conditions. All the Gospels that are now extant are admitted on all hands to have been written long after the tragic scene of crucifixion which put an end to Jesus, career in Syria, though it did not put an end to his career on Earth. Now most of the prophecies in the Gospels relate to events that occurred long before the Gospels were written. In other words, it was long after the occurrence of the events said to have been predicted by Jesus, that the world at large was informed of the prophecies. Jesus may have made those prophecies. but we have no proof in our hands to show that he did make these prophecies. If there had been a document of a date prior to the occurrence of the events in question, containing the said propecies and there had been no doubt as to the authenticity of that document, then of course we would have had no other alternative than to accept those prophecies as genuine and true. But as the matters stand, we have no such document. It was long after the events took place that they were said to have been predicted by Jesus. So we have no means of ascertaining whether Jesus predicted those events, and if he predicted them, what were the actual words of his predictions. The number of the prophecies ascribed to him is not very large and even these mostly pertain to events that admittedly took place before the Gospel writers published the prophecies. will become clear when we consider the so-called prophecies of Jesus separately. The first prophecy ascribed to Jesus runs thus, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and

three nights in the heart of the Earth." (Matt, 12; 39, 40). See also Matt. xvi, Luk. xi, and Mark 8:11. Now it is said that when Jesus was laid in the sepulchre and rose on the third day, it was in accordance with this prophecy. There are two serious objections against this prophecy. Jesus definitely fixed the period for which he said he would 'stay in the heart of the Earth.' That period was three days and three nights. But did he actually remain in the tomb for three days and three nights? The answer is no. He was in the sepulchre only for one day and two nights. Thus if we follow the words of the prophecy, we can not help declaring that it turned out false. Another objection against this prophecy is that we possess no sure evidence to show that the prophecy was actually made. We do no know whether Jesus uttered this prophecy or whether it was fabricated after the event.

Another prophecy which Jesus is said to have announced is thus related by Mark: "And he began to teach them that the son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." Mark 8:31.

Again: "The Son of man shall be betrayed into the hands of men; and they shall kill him and the third day he shall be raised again." (Matt. xvii 22, 23).

Again: "Verily I say unto you that one of you shall betray me." (Matt. xxvi, 21).

Again: All ye shall be offended because of me this night."
(Matt. xxvi, 31).

And again, "Verily I say unto thee (Peter), That this night before the cock crow, thou shalt deny me thrice" (Matt. xvi, 34).

The reader can see that all these prophecies pertain to his

betrayal by his disciples, his sufferings and his leaving the tomb. All these events occurred before the Gospels were written, and therefore it is after the occurrence of the events that we are told that these events were predicted by Jesus. Hence these prophecies do not fulfil the conditions necessary for the establishment of a prophecy. The writers who ascribed these prophecies to Jesus knew the events and therefore it was quite possible for them to put these prophecies in the mouth of Jesus. Even if it be supposed that Jesus had made certain prophecies regarding the events connected with the crucifixion, we have no means of ascertaining what his exact words were and whether the events that occurred were in conformity with his words, for the writers of the Gospels, writing long after the occurrence of the events in question, may have so moulded his words as to make them conform with the actual events.

To be continued.

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Notes and Comments.

A Hindu Editor on Islam.

The Editor of the Arya Patrika commenting on an article on the Ethics of Islam in the Durbar Number of the Hindustan Review by Mr. Tyabji, Bar.-at-Law, says:—

"He (Mr. Tyabji) himself admits that there are passages containing enpressions like "Fight with the Kafirs till the mischief is ended," and, "Kill the Kaffirs wherever they are found," but he contends that the first refers to the fight which the Muslims had with the Koreshites at Badr, and the latter concerns men 'who have broken truces and treaties.' The explanation would be worth something, if the Quran were only for the Arabs, and if the term Kaffir were not applicable to every non-Muslim however cultured and enlightened."

This criticism not only betrays the deplorable ignorance of the Hindu Editor, but it also casts a serious reflection on his intelligence. The Holy Quran is not a sealed kook like the Vedas. It is easily accessible to every body desiring to have a knowledge of its contents, and a person who undertakes to criticise its teachings merely on the basis of hearsay, without having first studied it is guilty of an unpardonable offence. From the perusal of the remarks of our Hindu critic it is apparent that he took up his pen to criticise the teachings of Islam without having first studied the Holy Quran for himself, or if he ever read it, he did not read it intelligently.

The original article of Mr. Tyabje is not before us, and the editor of the Arya Patrika does not give his exact words, therefore we are not in a position to say what it was exactly which Mr. Tyabji had said.

The remarks made by the Patrika give one the impression that the Holy Quran gives a general order for fighting-all non-Moslems. But nothing can be more wrong than this. It is a culpable misrepresentation of the Holy Quran to detatch a sentence from its context and then to draw from its words the general conclusion that it enjoins upon the Muslims to kill every non-Muslim, however cultured and enlightened. Our worthy contemporary remarks that if a verse which enjoins fighting with the Kafirs originally concerned tribes that had been guilty of treachery, it makes little difference and that the verse may be applied to all Kafirs, seeing that the Holy Quran was not only for Arabia, but for the whole world and that the word Kafir is applicable to all non-Muslims, however cultured and enlightened. We frankly confess our inability to understand this reasoning. We can not see how a verse which applied to the Kafirs of Arabia only under certain conditions can apply to all Kafirs under all circumstances. It will indeed apply to the Kafirs of the whole world, but only under the circumstances under which it originally applied to the tribes of Arabia. Nay, it will have even a wider application. It will not apply to the Kafirs or non-Muslims, but also to the Muslims, if the latter are guilty of the same offence for which flighting was permitted against non-Muslims. I can quote my authority for this statement. "If two bodies of the faithful" says the Holy Quran, "are at war, then make ye peace between" them, and if the one of them wrong the other, then fight against the party which doth wrong, until they come back to the precepts of God." (xlix, 9). The argument of our Hindu contemporary that because the teachings of the Holy Quran are universal, therefore the verses which originally applied to particular tribes under particular circumstances must apply to all non-Muslims under all circumstances passes our understading. If the teachings of the Holy Quran are universal, it does this mean that its verses are not to be considered in

connection with their context and that its ordinances are to be divested of the conditions which it imposes on them?

If the Muslims were given permission to fight with the idolaters of Arabia, it was not because of the unbelief of the latter. If the learned Editor of the *Patrika* desires to know what those reasons were which compelled the Muslims to take up arms against the non-Muslims, I will draw his attention to the following verses of the Holy Quran —

- (a.) "Permission is given to those who are fought against, because they are wronged—and verily, God to help them has the might.—who have been driven forth from their homes undeservedly, only for that they said, Our Lord is God." (xxii 40).
- (b.) "Will ye not do battle with a people who have broken their covenant and aimed to expel your Apostle and attacked you first." (ix, 13).
- (c.) "But what hath come to you that ye fight not on the path of God and for the weak among men, women and children, who say, 'O our Lord! bring us forth from this city whose inhabitants are oppressors, give us a champion from thy presence; and give us from thy presence a defender'" (iv, 77).
- (d.) "They will not cease to war against you until they turn you from your religion, if they be able."

As the editor of the Patrika seems to have a very wrong idea of the teachings of the Holy Quran about war, we think it proper to enlighten him on this subject by quoting a few more verses about war.

- (1) "Fight in God's way those who fight against you, but transgress not, verily God loves not those who transgress." (II, 186).
- (2) "But if they retire from you and do not fight you, and offer you peace, then God hath given you no way against them (i, e., you are not allowed to fight against them)" (iv, 92).
- (3) "But if they incline to peace, incline thou to peace also, and rely upon God." (viii, 63).
- (4) "Let not ill will towards people make you sin by not acting with equity." (v, 11).
- (5) "If you punish, punish only as ye were punished," (xvi, 126)
- (6) "God forbids you not respecting those who have not fought against you for religion's sake, and who have not driven you forth from your homes, that ye should act kindly and justly towards them, verily God loves the just."

A very large number of similar verses might be quoted, but space does not permit of more quotations. The few that have been given above will suffice to convince our worthy contemporary that the Holy Quran does not enjoin the Muslims to fight with all non-Muslims without any cause, as he seems to think:

He should also remember that the word kafir is not a term of abuse. When applied to non-Muslims, it merely means one who denies. Even the idolaters applied this word to themselves. The following are some of the verses in which they are reported to have called themselves kafirs:—vii, 74; xxviii, 28; xliii, 23; xli, 14; xliii, 30; xxxiv, 33.

The Arabs knew Arabic and therefore they saw no harm

in the word Kafir. If the Hindu editor sees anything offensive in the word, it is because he is ignorant of Arabic. It has, I assure him, none of the offensiveness of the filthy names which have been applied to non-Hindus in the book which is held very sacred by his fellow Samajists.

Those who live in glass-houses should not throw stones at others. The Editor of the Patrika pretends to see motes in the eyes of others but he does not see the beam in his own eye. The teaching which he imputes to the Holy Quran is not to be found there, but there is another book held sacred by that section of the Hindus to which he belongs which inculcates the expulsion from the holy soil of Arya Varta, of all those who have not the good fortune to believe in the Vedas, no matter "however cultured and enlightened" they may be. If the Editor of the Arya Patrika ask for authority, I will give it to him. That sacred book also contains passages calculate to create feelings of contempt for our present rulers. If he deny this, I can give proof. I am sure however that he is not going to demand proof from me, for he already knows those passages too well

A Remarkable American.

Peebles Publishing Co., have kindly sent us a portrait of one of the most remarkable men in America. This is the picture of James M. Peebles, M. D., M. A., Ph. D., etc., who by the time this Review reaches our readers will have celebrated his ninetieth birthday. But notwithstanding his advanced age, he is as straight as a Red Indian, tall, well-balanced, full of energy, working, writing and lecturing each day from 12 to 16 hours. For seventy-four years he has been on the public-platform, beginning as a youth of 16 years, and lecturing upon Temperance, Anti-Slavery, Woman's Suffrage, etc. His travels have taken him across the continent of America 150 times, across the Atlantic Ocean 19 times and around the world five

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Sometime ago, Dr. Peebles wrote to us from Highland Park, Los Angeles, saying, "Occasionally I have received through some friend, a copy of your excellent journal, Review of Religions. In 1869 I was sent from my country as United States Consul to Asiatic Turkey, where I formed many fine acquaintances with Muhammadans; and their personal kindnesses I never forgot. I am in perfect accord with such teachings in the Koran as, God is One, that there is no salvation through the atoning blood and the fallacy of re-incarnation." He was also kind enough to send us a number of his pamphlets, including one on Re-incarnation or Re-births, a doctrine taught by most Hindus and very many Christians. Dr. Peebles believes it to be a very false and absurd dogma. catalogue of his books and his fascinating portrait which costs 25 cents only, may be had of Peebles Publishing Co., 511 Fayette St. Los Angeles.

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بسم الله الرحمن الرحيم نعمد ، و نصلي على رسوله الكريم

Muslim Attitude towards the Powers that Be.

Khawaja Kamal-ud-Din B.A., LL.B., a distinguished member of the Ahmadiyya sect, is delivering at Lahore a series of lectures on "What the Muslims should do now." Three lectures of this series have already been delivered and in each lecture the able lecturer dwelt upon a particular subject. subject of his third lecture which was listened to with rapt attention by an assembly of about 5,000 persons, was "Attitude of Muslims towards the British Government and other Muslim and non-Muslim powers." He began by referring to the various institutions of Islam and emphasised the fact that they were not mere ceremonies or acts of worship, but were based on principles of great wisdom and were calculated to promote the formation of high morals and engender a deep sense of citizenship. Having discussed the uses of, and the principles underlying, the various Islamic institutions, the lecturer drew the attention of the audience to the Friday prayer and the sermon delivered on the occasion. He declared the Friday prayer and sermon to be so important an institution that if its significance was fully realised by a Muslim, and if the great lesson which it embodied was taken to heart by him, he would not only become a good citizen but also a most devoted subject of the government under which he was placed. The lecturer said—

Though the real significance of the Friday service is gradually being lost sight of, yet it is gratifying to note that our Maulawies have not forgotten the verse which the Holy Prophet (may peace and the blessings of God be upon him) made a point of reciting every Friday in his sermon from the pulpit and which is consequently recited to this day. The verse runs thus—

'Verily God enjoineth justice, the doing of good, and the giving unto kindred; and He forbiddeth immorality, wrong, and revolt." (xvi, 92).

In this verse, the believers are commanded to do three things and to abstain from three things. They are bidden, firstly, to deal by one another with justice; secondly, to show active kindness to others, and thirdly, to love others as one loves those that are united to him by the close ties of blood. Corresponding to these three deeds of virtue, there are three acts from which he is bidden to refrain. He is to shun all obscene and immoral deeds; he is not to infringe the rights of others or wrong them in any way. As in our dealings with one another, the best act is the bestowment of gifts upon our kindred similarly the greatest evil which upsets the whole order of society is rising against the government of the country.

My educated friends, both Muslims and non-Muslims, you must have read many books on ethics and civilization, and many learned and elaborate disquisitions on sociology. You will have also known learned scholars discussing the ways by following which men can live in peace with one another. But I can assert

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with the surest certainty that you will not find any parallel to the concise and comprehensive way in which the Holy Quran has dealt with this question in a single short verse. And one can not but admire the choice of this verse by the Holy Prophet (may peace and the blessings of God be upon him) for recital during Friday service, so that it is now held as an indispensable part of the sermon that is delivered every Friday from the pulpit. If the whole world act upon this single verse, all troubles, immoralities and crimes will at once disappear. Consult the criminal and penal code of any country and you will find that all the laws therein are classifiable under three heads. Firstly there are the laws relating to morals that pertain to an individual personally. The object of these laws is to check individuals from committing such evil deeds as affect their own persons. Next come the laws which protect the rights of the members of a society in their relation to one another. These rights pertain to person, life and property. But these laws can never be enforced unless there are other laws to protect the rights and honour of the enforcers of those laws, i.e., laws safeguarding the authority and prestige of the government of the day. You will find by reference to the second part of the above verse that it deals with the very three matters to which the aforesaid laws refer. The Holy Quran says, "He forbiddeth immorality, wrong, and revolt." The first thing forbidden is بنعشاء which signifies such evil deeds as pertain to the personal morals of a man-The next thing forbidden is منكر i.e., such acts as involve a wrong to our fellow creatures. Lastly we are commanded not to resist the laws of the government which have been framed to protect the rights of the subject people. The word بغي is a comprehensive term which not only includes the sense of the word sedition, but also applies to all those acts which are calculated to threaten the stability of a government established by law in a country.

One of the methods followed by the Holy Quran is that, when it inculcates good deeds, it begins with lowest virtues and then it proceeds to inculcate higher and higher virtues by degrees. It follows the same course in forbidding evil deeds. It takes the lesser evils first and the greater evils afterwards. Thus an evil that is put last must be held as the greatest evil. It is this order that has been followed in the verse in question. The Holy Quran first mentions that evil the effect of which is limited to the doer himself. Then it forbids the evil which affects other individuals of a society. Lastly comes the evil which upsets the peace and order of the whole country. This is the evil of view or rising in revolt against the Government of the country.

Such is the significance of the verse which is regarded as an indispensable part of the service held every Friday. Can you name any other book, religion or society which established an institution that aims at enjoining upon followers or members the necessity of not only being personally moral but also respecting the rights of others and of yielding implicit obedience to the laws of the Government of the country. Such an institution is found in Islam and in no other religion or society. A community the members of which are exhorted every seventh day to abstain from disobedience to the laws of the government and to which sedition and disobedience to the government are represented as the greatest evil does not stand in need of any popular leader to exhort it to be loyal and obedient to its rulers and to avoid the paths of sedition and disobedience. No lectures need be delivered and no mass meetings need be held to enumerate before its members the benefits of the Government. Such a community may well dispense with the services of distinguished personages to disabuse their minds of seditious ideas.

While the latter half of the said verse forbids evils which

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are calculated to disturb the peace of a society, the former half inculcates virtues the observance of which will make a society much better that even the ideal society depicted in More's Utopia. The Holy Quran says, "Verily God enjoineth justice, the doing of good, and the giving unto the kindred." Here we are first of all required to be at least just, i.e., we must give every man at least his due and must return the kindness which others do to us. Justice requires us to faithfully repay our obligations to others. It must, however, be remembered that mere justice, which requires us to give to others just their due can not be classed with morals of the highest type. It, on the other hand, stands lowest in the scale of human morals. It is certainly inferior to ihsan or beneficence. The former requires us only to return good for good while the latter includes all those acts of kindness which are performed gratuitously. A beneficent being does good to others not to repay any good done to him; he does so spontaneously. But though the kindness done by a benefactor is gratuitous, yet he naturally expects from the recipient of his favours at least a moral reward in the form of gratitude. He wishes the person whom he has done a good turn to feel thankful to him. He is liable to be displeased if the other party prove to be wanting in gratitude. Nay, he is even apt to remind him of his good offices. If a benefactor yields to such weakness, it does not matter much. But it is not praiseworthy either. If in the case of justice we reciprocate the kindness of others, in the case of Ihsan (beneficence) also we wish for a reward though that reward be in the form gratitude. But the Holy Quran requires us to rise above this. It wants us to banish from our minds all desire for reward or gratitude. It bids us to do good to others even if we have received no benefit from them, and even when there is no hope of our ever being benefitted by them in the future. We are required to render a good turn even to one whom we know to be lacking in gratitude. We should show kindness to others

for kindness's own sake without expecting any reward or gratitude. And it is not impossible to do so. Do not the parents show such kindness to children? Do not good men render truly magnanimous service to their parents and other members of their families? It is for this reason that the Holy Quran describes this highest form of kindness as را يتاء ذري القر بعي القر بعي

Have you read this teaching expressed so tersely in any other book? You will not find these precepts so admirably expressed in the work of any philosopher, any ethical treatise or the writing of any Muni or Rishi. Nay, you will not find this teaching embodied in such an excellent form even in the words of any other prophet. But the verse of the Holy Quran in which these sublime teachings are so matchlessly expressed is rehearsed before congregations of Muslims every Friday.

It should also be borne in mind that in the exercise of these noble virtues we are strictly prohibited from making any distinction of creed or colour. The least of the virtues inculcated in the said verse is justice and what God says of the lowest form of virtue is, according to the usage of the Holy Quran, more true of the higher forms. In connection with justice, God says, "Let not ill-will against any people induce you to act unjustly; act justly, next will this be to the fear of God. And fear ye God; verily God is apprised of what ye do." (v, 11). Here the Muslims are enjoined to deal justly even by those people that are inimical to them. No amount of enmity and discord is to bar us from dealing out justice to other people.

In short, the three stages of virtue described in the verse in question are not restricted by any limitations, and the Muslims are required to practise them in their dealings with all people

irrespective of caste or creed. We are called upon to follow the injunctions embodied in the verse under discussion in our dealings with every man that comes in contact with us, be he a Muslim or a non-Muslim, a subordinate or an officer, a ruler or a subject. We owe certain duties to our rulers just as they owe certain duties to us and we are bound to observe justice in discharging our duties to them. If the rulers fulfil their duty to the subject people, justice demands that the latter also should acquit themselves of their obligations to them. We can not individually protect our lives and property, and therefore it is necessary that there should be an organisation for the accomplishment of this object. Such an organisation is called government. and the duty that the government owes to us is that it should frame and enforce proper laws for the protection of our property, our lives and our honour. Our duty to the government is that we should respect the laws so framed and pay the expenses which the government has to incur in the discharge of its duties. The money so paid is called zakat, jizya or tax. If we respect the laws of the government and pay the legal taxes, we are not laying the government under any obligation. The government made laws for us and protected our lives, property and honour. Thus it did us a good. We return this good by respecting the laws and paying the taxes, and in doing so, we only obey the commandment. "Verily God enjoins justice." But have we done all that we were required to do? The Holy Quran requires us not to stop here, but to do more than this. We should also practise Ihsan (beneficence) in our relations with the government. The mere paying of taxes or the observance of the laws is not the highest virtue. We should share the burden of our government, fly to its assistance when it is confronted by difficulties, create facilities for it, chastise its enemies, and volunteer our services when it has to undertake great expeditions. If we do this, we are practising Ihean (beneficence) in relation to the government, for these are things

that lie not on our heads as compulsory duties.

As for the British Government, I shall be guilty of injustice if I do not point out here that while in the case of of an average government, the services of the type mentioned above are not obligatory on the subject people, the British Government can justly claim them as of right, for it is not satisfied with the bare performance of its duty to its subject races, but has laid them under a deep obligation by bestowing upon them numerous favours which they could not claim as their due. If you want to realise what the British Government has done for the people of India, just compare the condition of this country and the development of its resources under the British rule with its condition in the time of our former rulers. How its lands have been turned into fruitful fields under the present administration. Think of the great facilities and the numerous means of comfort which the Government has provided for us. Consider education alone. How great facilities has it given the Indians to get themselves educated. If the Government had not bestowed these favours upon them, we had no right to demand them from it. The Government has been kind to us and something must be done in return for this kindness. Our Holy Prophet (upon whom be peace and the The الاحسان الاالمحسان said, والاالمحسان الاالمحسان The reward of kindness is naught but kindness."

I have already said that the requirements of justice in relation to a government are that the subject people should respect its laws and pay the legal taxes. But our beneficence in relation to a government would be to take such steps as are conducive to its stability, to assist in the realisation of its aims. to help it out of difficulties, and to stand by it in times of danger. Though as far as mere justice is concerned, we are not bound to provide all that a government may need, yet in order to be Muhsin (beneficent) as the Holy Quran bids us to be, we must of our own accord supply all its needs. There is no denying the fact that under the present rule the Muslim community has produced men who have acted beneficently towards the British Government. But as I pointed out before, beneficence, though higher than justice, is attended with a weakness, for the man who does another person some good naturally desires for gratitude from the beneficiary. Hence it is not at all surprising, nor very objectionable, if those who render the state some service should wish for a recognition of their service by the government. It is but natural for them to do so. The gratitude of the government finds its expression in various forms. Titles, honours, estates, membership of councils, etc., are the various tokens by which the Governmet shows its recognition of the services rendered by its loyal and devoted subjects. I do not find fault with this, for a person naturally desires that his exertions in a good cause should meet with recognition. This desire also serves as a stimulus for the performance of many a noble and worthy deed. But the Holy Quran requires us to rise higher than this. We are not only to practise adl (justice) and Ihsna (beneficence) but also Ita-i-zil Qurba, i.e., showing that pure form of kindness which one shows to one's kinsmen. This is the highest form of good which is done without wishing for or expecting any kind of reward or recognition. When a mother, for instance, lavishes her tender care on her child, she does not do so out of any desire for reward or recognition. Hers is a natural love which flows out spontaneously. We will be practising this highest and most unselfish form of virtue in relation to the Government if we render it services even without its knowledge and .ithout looking for any reward from it. Hence in order to be a Muslim in the truest sense of the word, we should render service to the Government even when it does not know it and should banish from our minds all desire for requital, recognition or gratitude.

Our only consideration in serving the Government should be that as God has, out of His wisdom, placed us under it, and has entrusted to its care our properties, our lives and our honour, therefore it behoves us to take such measures as conduce to its stability and welfare, without caring to let the Government know of them and without cherishing any desire for reward or recognition. This is the highest moral as far as our treatment of our fellow beings is concerned, and it is not impossible to come up to this high ideal. If it had been impossible to practise this virtue, it would not have been enjoined in the Holy Quran, which unlike the Gospels gives only such directions as are practicable. I know of many illustrious personages whose behaviour towards the British Government has been marked not merely by adl (justice) and ihsan (beneficence) but also by the higher moral which the Holy Quran describes as ايداء ذى القربى i.e, that form of kindness which one shows to one's kinsmen. The most conspicuous example among them was the late Mirza Ghulam Ahmad the Promised Messiah. He, not in the troubled days of 1907, when many were loud in their expressions of loyalty, but so far back as the year 1882, perceived through his superhuman discernment that certain people of this country had seditious tendencies which manifested themselves in a visible form in the last few years. From that time to the last moments of his life he continued to enjoin upon his co-religionists sincere loyalty to the British crown and to urge them to abstain from all seditious ideas and practices. He published a very large number of books and pamphlets during this period, and in most, if not all, of his writings he laid great emphasis on this point. These repeated and emphatic injunctions of his were regarded by some as mistimed vigilance and were ascribed by others to flattery, until at last in the year 1905 there came into existence a state of things which opened the eyes of all Muslims, and then they all did those very things which they had hitherto been holding as flattery. Some of them went so far as to do even such things as are not permitted by. the law of

Islam. For instance at the death of King Edward VII, it was proposed to hold the service of Janaza which is allowed only for the Muslims. Whatever our sacred leader, the late Mirza Ghulam Ahmad, did in the interests of the British Government, he did not do out of any desire for reward. He asked for no titles from the Government. He sought no honour from it. He never went to any high official to make a display of the good services he was rendering to the Government, nor did he ever send any emissary to do that work for him. If he ever spoke of the service he had rendered to the Government, it was only in self-defence, i. e., to refute the charges which were sometimes brought against him by his malicious opponents. He wrote some books in Arabic and Persian in which he dwelt upon the blessings of the British rule and declared Jehad against the British nation to be illegal. These books were sent by him to Egypt, Turkey, Persia and even Afghanistan. The service which he thus rendered to the British Government was of the class designated by the Holy Quran as إيتاء نى ي القربي i.e., that kind of good which one does to one's kinsmen. This was a service which the Government nevereven dreamed of.

The example of the revered founder of the Ahmadiyya movement makes it abundantly clear that it is quite possible for one to practise in relation to the Government that kind of goodness which the Holy Quran styles as () i.e., that form of kindness which one shows to one's kindred. The Holy Quran bids us to do good to others without looking for any return from the party benefitted. But we have fallen so short of the high ideal set before us in the above and other verses of the Holy Quran that we are always seeking for opportunities to bring our services to the notice of the Government. However insignificant our service may be, we do not hesitate to represent it as a splendid piece of public service. We are so foud of display, that even when there is no real occasion for obliging the

Government, we create fictitious ones. We have taken for granted that the Government is afraid of agitation and political unrest. Hence even if there is no real unrest or disaffection, when we bethink ourselves of laying the Government under an obligation, or have some private purpose to fulfil, all that we have to do is to go to a high official with the alarming report that a riot is about to occur in the city, or that a section of our community cherishes seditious ideas, that such and such association of ours has relations with a foreign Muslim ruler, say the Amir of Kabul, that the students of such and such college of ours advocate the policy of the Indian National Congress or that certain influential members of our community-and these are men against whom we cherish a personal grudge-are in intriguing with the members of a non-Muslim community who have unfortunately come under the suspicion of the Government on account of their seditious or revolutionary tendencies. Our object in making these fictitious reports is no other than to alarm the Government, and when we find that our trick has been successful, the next thing that we have to do is to take upon ourselves the responsibility of averting the imaginary danger. A few days after we inform the Covernment that the mischief has been nipped in the bud and that now our community has returned to the original state. Generally we follow this course with two objects in view. Firstly we seek the ruin of our enemy whom we falsely accuse of being hostile to the Government, and secondly we try to pave our way for greater honours by laying the government under an obligation. By so doing we are guilty not only of deception and falsehood, but also of a much graver offence, of which we are perhaps unconstrous. We play the traitor to our community. We betray an innocent and loyal community whose loyalty is not based on worldly motives, but has its fountain-head in the teachings of its sacred book and in the precepts of its Holy Prophet. We try to gain our selfish ends, the destruction of a foe or the attainment of honour, at the sacrifice of our community.

The Muslim community has, however, proved its loyalty on many trying occasions. But it is not the political leaders to whom thanks are due for this. It is the lessons of obedience to authority given by the Holy Founder of Islam (on whom be peace and the blessings of God) that lie at the bottom of the law-abiding character of the Muslim people. He was so great an advocate of obedience to authority that he said "يامعورا واطيعوا والستعمل عليكم عبد حبشى كال والسفويا والسفويا والسنعمل عليكم عبد حبشى كال والسفويا والسنعمل عليكم عبد حبشى كال والسفويا والسنعمل عليكم عبد حبشى كال والسفويا والسفويا والسنعمل عليكم عبد حبشى كال والسفويا والسنعمل عليكم عبد حبيث والسفويا والسفويا

Gentlemen, you are well aware that the negro unfortunately been so long subjected to slavery that the words "negro" and "slave" have come to be regarded as practically synonymous. But the Holy Prophet (may peace and the blessings of God be upon him) addressing a jealous people like the Arabs who were strangers to submission to foreign yoke, said that even if chance placed them under a deformed negro, they must bear to him implicit obedience. We are required to obey the authorities even in things that are disagreeable to us, though we are permitted to inform them respectfully of any errors that they may commit. Dear friends, have you ever pondered over the almost mechanical way in which a congregation of devout Muslims follow the Imam (the man who leads the prayers) in every one of his movements and all of his postures? The congregation may include learned scholars, minent theologians, men of wealth, and even a despotic ruler, they have no choice but to obey the Imam in all his acts. It is not unoften that the Imam errs, but we, in spite of being aware of his error, are not allowed to swerve even a hair's breadth from

the course he follows. We are permitted to apprise him of his error, but that is to be done in the most admicable manner When he is going to make a mistake, we only say Subhan allah (i.e., God is free from all defects). But if he, in spite of this warning, follows his own course, we are required to obey him even though we know him to be in the wrong. Sometimes he does not know his mistake until he finishes the prayer and we have to follow him in his mistaken course to the end. When he has ended his prayer, he is informed of his error, and when he has found out his mistake, he together with the congregation makes amends for it in the way prescribed. Herein there is an object lesson for the Muslims. I'heir conduct towards their Amir or ruler is to be modelled after their behaviour towards their Imam or leader in prayers. And this practical lesson is given them not once or twice, but it is repeated five times every day. They are taught to obey their rulers in every thing. If their rulers make any mistake, they may bring it to their notice in the most respectful manner, but are not allowed to disobey them even when they are in the wrong. Their commands are to be obeyed, be they right or wrong. The man who is placed in authority over us may be of mean or high extraction, he is to be obeyed under all circumstances. Islam teaches us to give the authorities good counsel freely when they need it and to respectfully point out any error which they may happen to commit, but in no case are their commands to be disobeyed.

We cannot sufficiently praise the Holy Prophet (on whom be peace and the blessings of God) who during his life-time solved all those difficulties and problems that were to confront us from time to time. This has not been done by any other book or teacher. Nay, I do not see any religion before Islam which throws any light on the relations that ought to exist between the rulers and the ruled, when they belong to different pationalities. The reason of this seems to be that at the time

when most of the other religions were born, the world had not seen times in which one people were governed by another. But by the time when Islam came into the world, this state of things had come into existence. Besides, it was to be the final religion of the world. No other book was to come after it to supplement its teachings. Hence, unlike all other religions, it offers the solution of all the difficulties that were to arise in times to come.

The Prophet himself passed the early years of his ministry under a crude form of tribal rule which was a source of trouble to him in many respects, but neither he nor his followers ever infringed any of the laws or orders of that government. He and his followers bore unbearable suffering and persecution, but it can not be proved that he ever got up a secret plot against the then order of the society. When it was rendered impossible for his companions to live peacefully at home, he, instead of attempting to bring about the extirpation of the tyrants by secret conspiracies, exhorted his followers to leave for a neighbouring Christian Government and to live as the subjects of a Christian King. During his latter days he organised a republic of a very high order, the meanest pattern of which can be met with in the democratic Government of the United States of America. In short we, Muslims, have a perfect model in the life of the Prophet (may peace and the blessings of God be upon him) for living under every form of Government. I have just said that the Prophet (man peace and the blessings of God be upon him) endured the persecution of the tribal misrule, and when he found the trouble too unendurable for his companions, he sent away Usman with seventeen men who set such a subline and high example of perfect obedience, true submission and noble citizenship that being influenced thereby, in the course of time the entire dominion including the ruler and the ruled embraced the holy fait 1 of Islam. This event teaches us a noble lesson of not only living in peace and order under an alien rule, but also of refraining from all secret plots and underhand conspiracies in case the tyranny of the rule exceed all bounds and become absolutely unbearable. What is allowable under such circumstances is that we should bid farewell to the Government as the Prophet (may peace and the blessings of God be upon him) enjoined his followers to do. Thus, my brethren in faith, if God forbid, matters come to such a pass that you be unable to abide by the laws of the Government, for instance, if the Government should stand in your way of performing religious obligations or in any way interfere with your religious freedom or place any obstacle in the peaceful propagation of your faith, you have no right to rise, or hatch a secret plot, against it. But if for some reason or other the Government should think fit to interfere with the religion of the Muslims, then it is not proper for you to rebel or make a secret machination for the overthrow of the Government, but what is proper for you to do is to leave India for any other country. But so long as you live under a government, it is binding upon you, not as a matter of expediency or time-serving policy but as a religous duty, to abide by the government to the best of your ability and the utmost of the laws of your capacity.

Islam your religion has also forbidden you to have anything to do with such government or nation as may not be on good terms with your own government, no matter the government or nation be your co-religionist. For instance if, God forbid, there break out a war between our rulers and the Amir of Asghanistan, it is entirely unlawful for a Muslim, according to the religious code of Islam, to make any overt or covert attempt to aid the Amir of Afghanistan so long as he enjoys the protection of this government. He, the Muslim, with be in duty bound to shed his blood for his own government. This is what the Muslims have always done. In the last

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Afghanistan expedition Muslim hosts were also sent, and Muslim soldiers volunteered themselves to fight against the Afridis. Should, however, a Muslim be unable to bear such a war and cannot but do something against his own government, his action in this direction is looked upon by religion as nothing short of revolt. He should leave the country and thus throw off the yoke of subjection. Then and not till then he may do what he pleases. These are the immutable teachings of Islam which have the unmistakeable support of the Holy Writ and the words and deeds of the Prophet's himself (may peace and the blessings of God be upon him). These noble teachings show beyond the least shadow of doubt that Islam lends no countenance to any sort of revolution or machination. You may get sick of your government. Islam does not take it ill. You may have reasonable grounds for so doing, but with all that Islam does not permit you to conspire underhandedly against your government. is clear perfidy, however cruel the rule may be. You may openly quit the country to the knowledge of your rulers and then do as vou like.

My friends consider and do justice in the name of God! a nation which has nothing in its hand but religion, a nation to whom that religion is the dearest concern, even dearer than life and honour, a nation which has clear and forcible injunctions from that very religion for the maintenance of loyalty and faithful attitude even towards a cruel ruler—can such a nation be possibly accused of disloyalty?

The German and Italian clergy are attempting wholseale destruction of Islam by spreading a supposed terror under the name of Pan-Islamism. If Pan-Islamism is understood to mean that all Muslims living in different parts of the earth under different non-Muslim governments are unanimously planning to overthrow the Christian empires, and thus to renew afresh

by mischief-mongers. At least the Muslims of India have alean hand about it. Whatever I have said, I have said on the basis of the Holy Book and the traditions. Is it not, therefore, sheer iniquity on my part to employ for the glory of Islam such means as are condemned by Islam itself. Religion is nothing but obedience to certain commandments, it is therefore obligatory on me as a follower of this religion to abide by, among other things, the order relating to unquestioning submission to the Government and real enmity with the enemies of the government. It is an odd inconsistency that in endeavouring to live in the service of my religion, I should wantonly allow myself to go against the express commandments of it. This crooked logic can not be conceived by a Muhammadan brain, but possibly by the ingenious brain of a German or an Italian Padri.

Consequently it must be said with all emphasis in the interests of truth that any body who takes pan-Islamism in the sense which some European Churchmen are giving it, is not a Muslim in the true meaning of the term. But if Pan-Islamism means that a Muslim should wish that all the human souls living on earth may become Muslims, and accept the truth of the Arabian Prophet, then I shall be the first to be proud of my love for Pan-Islamism, and for this I am prepared to undergo all punishment, for love for Islam and dissemination of Islam has sunk into my blood. I don't wish for any Islamic government nor desire any Islamic empire. What I do long for is this that whoever be the ruler, the whole world may turn Muslim. When my ancestors under Usman were able by dint of noble example and force of unsullied character to convert a Christian ruler to Islam, there is no reason why I should not pray to God for a high degree of piety and godliness and righteousness coupled with perfect obedience and submission to the government so that the force of my and my brethren's

electrifying example may win over for Islam, if not His Majesty King George, any of his descendants. May God prosper King George and his mighty empire. Really we, Muslims, who belong to different sects have enjoyed such comfort as we can not enjoy under any other government. Here we have religious freedom to an extent unknown in Afghanistan, Persia, Turkey, Syria, and Arabia. It is the blessing of this very Government that I am freely unfolding my ideas, otherwise in Afghanistan if a Hindu male bold to say even by way of prayer that His Majesty the Amir may turn Hindu, he is sure to be stoned to death. In short the significance which the European clergy put upon the term "Pan-Islamism" is absolutely humbug for us Indians. There is no doubt that we raised a subscription for the Tripoli war and even approached the benign Government with a petition for interfering with a view to putting a stop to the war, for, we, Muslims, felt great mental pain on account of the outrages and atrocities said to be perpetrated there by Italians. But is it, I ask, an unlawful deed? Certainly not! Even in England the brutalities of Italians were looked upon with contempt, even there the war is denounced, even there like us the government was requested to interfere and put a stop to the war. If a subscription was opened for the aid of the martyrs and the wounded of the war, it was so done with the permission of His Excellency the Viceroy. If meetings were held to deliberate over the Persian problem, they were presided over by Lord Lamington. I saw these events and then pondered over the international principles set forth in the works on the subject with a view to see if there was anythingrunning counter to British neutral policy, but I could find nothing there to tamper with the British neutrality. We are perfectly aware that the policy of our Government is strictly neutral with regard to the Turko-Italian war. If we send an army from this place for the aid of either party, we will surely be breaking the neutral policy of our rulers. But whatever has been done

in this respect by the Indian Muslims does in no way clash with the avowed principles of neutrality. Even if, God forbid, the Government happens to openly side with Italy and enter the lists against the Turks and Arabs, we shall first humbly be seech the Government to desist from such an intention. But if the Government be not able to hold back from its intention, it will even then be absolutely unlawful for Muslims to do against our Government even what we are now doing against Italy or Russia. It will then be our bounden duty to continue loyal to the Government. There is no doubt that wherever there lives a Muslim, he is to us our brother and we naturally sympathise with him in his woe. It is quite natural. If we say otherwise, it will be false and against the course of nature. But natural sympathy woe does not mean that we should stray away from the path of submission.

The Perfect Religion, III.

(By Prof. M. Ata-ur-Rahman, M.A.)

من عمل صالحا من ذكر اوانثى وهو مو من فلنحيينه حيوة طيبة ولنجر في المراهم باحسن ما كانويعملون

"Whoso doeth that which is right, whether male or female, if a believer, him will We surely enable to live a pure life; and surely will We recompense them with a reward for the best deeds which they have done."

In my last article I tried to show that genuine belief accompanied by action is the surest guarantee of a life of virtue and noble doing. In fact, belief and action are the essentials of a pure life as may be seen from the verse quoted above. Virtuous action (عمل صالح) and belief (اليما) are declared by the Holy Quran to be the very conditions of a life of purity (حير اة طينة). It will be my business to show briefly, within the compass of the present article, the nature of "the life of purity," and the means by which one can hope to attain the high level of moral excellence it implies.

The possibility of moral life is the highest prerogative of man. His nature is so constituted that it is divided agains itself. He distinguishes between the higher and the lower parts of his nature, between the soul and the sense, between reason and appetite. He feels that he has in him a universal element, which transcends particular experiences. This universal element is Conscience or Reason which reveals to us the hierarchy of our being. "While each of our senses, or appetites," says Lecky, "has a restricted sphere of operation, it is the function of conscience to survey the whole constitution of our being, and

assign limits to the gratification of all our various passions and desires. Differing not in degree, but in kind from the other principles of our nature, we feel that a course of conduct which is opposed to it may be intelligibly described as unnatural, even when in accordance with our most natural appetites, for to conscience is assigned the prerogative of both judging and restraining them all. * * It is this faculty, distinct from, and superior to all appetites, passions, and tastes that makes virtue the supreme law of life, and adds an imperative character to the feeling of attraction which it inspires. It is this which was described by Cicero as the God ruling within us; by the Stoics as the sovereignty of Reason; by Paul as the law of our nature; by Butler as the supremacy of Conscience."

A close study of the Holy Quran will reveal to us that man is gifted with this natural moral sense which enables him to distinguish between the higher and the lower parts of his nature. و هد ينه (لنجد يس م فلا (قتحم (لعقبة We read, for instance 6 And we showed him (man) the two highways; yet he attempted not the steep." The two highways are evidently of virtue and vice, of good and evil; and it is God that shows man the two ways. Or, in other words, God has given man the eye of the soul, even as He has given him the eye of the body. It may be that the eye of the mind is closed for some time, or even blinded by a long course of self-gratification; but that is a wilful perversion of one's nature, and in no way can it disprove the existence of the capacity that God had reposed in him. The capacity is there; and it is for man to make or mar that capacity. He may keep unsullied this divine trust or corrupt it, just as he pleases. For, in another chapter of the Holy Quran we ونفس وما سوها . فا لهمها فجو رها و تقوها . قد (فلح من زكها read " By a soul and Him who balanced it, and breathed into it its wickedness and its piety; blessed now is he who hath kept it pure, and undone is he who hath corrupted it. '? A little reflection over these verses will convince us that there is a moral faculty in man which, in the language of the Quran, is called نفر (Nafs), and which thinkers have variously designated as Nature, Reason, Soul, Imperial Mind, or Conscience. Then, again, we pause at the expression igail (Fa alhamaha). Being derived from o () (Ilham) meaning revelation, the expression points to the innate, instinctive, or intuitive character of this faculty of recognising the qualitative distinction between the different parts of our nature. This faculty (, نفس not meraly points out what is right and what is wrong, but also holds out rewards and punishments to us,-" blessed now is he who hath kept it pure, and undone is he who hath corrupted it." And this latter constitutes the second function which, by its very nature, it exercises. For, "Conscience," in the words of Lecky, "whether we regard it as an original faculty, or as the product of the association of ideas, exercises two distinct functions. It points out a difference between right and wrong, and when its commands are violated, it inflicts a certain measure of suffering and disturbance. "

It lies with us, then, either to keep the divine element pure and untarnished by living a chaste life (هير ا ق طيم) or to mutilate and destroy it by living the life of a moral wreck. From this it is quite clear that man is free, and unfettered by necessity, to work out his salvation. For, in the same chapter wherefrom the above verses have been quoted, the discriminating faculty—the soul or conscience or by whatever name you choose to call it—is likened to the Camel of God (هلل) فق أن), and man has been commanded to let her drink. The observation by God's messenger, Ahmad of Qadian, on the true significence of this illustration, is well worth quotation and may be rendered as follows—"God mentions the story of Themoud as an illustration. The followers of Themoud called the apostle of God an impostor and rejected the message of the Lord out of their habitual pride;

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and, one of them, who was a great wretch, advanced, and called the apostle a liar in his very face. And the latter told him by way of instruction, -Behold, it is the Camel of God: let her drink. But they did not listen and hamstrung the camel. God destroyed them because of their transgressions. It is a fine illustration in which God likens the soul of man to His Camel, meaning thereby that the soul of man has been created with this end in view that it may be a 'Camel of God' to us,-that, when it is lost in God, He may ride upon it, as upon a camel, in His sacred glory. Then, he addresses those that worship their desires and turn their face from the truth,-· You, too, like the tribe of Themoud, obstruct the stream against the camel of God (the soul) - yes, the stream which flows from the spring of divine love and remembrance, and on whose fresh waters the life of this camel depends. You, too, are resolved to hamstring her, lest she walk along the highroads that lead eventually to God. So if you care for your own safety, you shall not obstruct the flow of what is the water of life to her, nor shall you hamstring her legs with the axe of your carnal desires. If you do so, and if the camel, that has been entrusted to you for your God to ride, die of the wounds inflicted, then, remember, you too, in your turn, shall be cut off even as logs of wood, dead and dry, and shall be thrown into the fire of hell."

Indeed, the verses, on which the above lines form a beautiful commentary, breathe the profoundest truth, and, if we think deeper, we would find further that they inculcate the high lesson of "moral isolation." Each of us is an Arthur gifted with an Excalibur, the 'sword of the spirit' which each of us, like a true soldier, has to keep always sharp. There is no proxy, too, as there is no holiday, in moral life. Each must shape his own moral destiny; each is the architect of his own moral fortune. It is to this moral isolation that the Quranic verse

لاتزروازرة وزراخرى (Nobody shall bear another's burden) so beautifully alludes. Elsewher-, again, we read-

وان ليس للانسان الاماسعى

"And verily man will get nothing but what his exertions have yielded." So, it is for man to exert and energise for his own moral and spiritual well-being. God, no doubt, out of His goodness, gives him the powers, but it rests with him to call them into play that they may bloom and flower. The Lady of the Lake doubtless gives Arthur the Excalibur, but, after all, it is Arthur himself who must wield it against the heathens, and be ready to bear the brunt manfully. "Each for himself" is, then, the fundamental principle on which the entire superstructure of Islamic morals is based. And great thinkers have borne testimony to the soundness of this principle. "No man," says Professor James Seth, "can perform the moral task for another. there is no vicariousness in moral life. "

ment of the individuals; each must work out his own salvation. The individual must fight his own battles, and win his own victories; and, if he is defeated, he must suffer, and strive through suffering to his final perfection. The moral life is essentially a personal life; in this sense all morality is private. Life lies for each in 'the realisation of self by self'; that is our peculiar human dignity and privilege and high responsibility, and it is not allowed that any man come between us and our 'proper business.'"

Now, it is the possession of this moral sense that gives man the first place in the order of creation. He enjoys a superiority not merely over animals but also over angels. So from the first it was destined for Adam to be God's vicegerent on earth;—"When Thy Lord said to the angels; verily I am about to create my vicegerent on earth"

و 1 ف قا ل ربك للملئكة (ني جا عل في 1 لا رش خليفة

Even God's angels are commanded to lie prostrate before man, so great is his innate dignity. "And when we said to the angels, Bow down before Adam; then they all bowed down, save Eblis. He refused and swelled with pride, and became one of the unbelievers." (Al Baqur) And the reason, too, is not far to seek. The angel is not confronted with the 'duality of principle'-good and evil-which makes moral struggle possible; he floats easily down the stream of his colourless life. But man has to swim against the tide. He has to enter upon a great struggle, and this makes his life at once richer and more difficult. Alluding to the picture of the Louvre, by Guido Reni, of St. Michael with his foot on Satan's neck, the great empiricist thinker of America, Professor James, says, "The richness of the picture is in large part due to the fiend's figure being there. The richness of its allegorical meaning is also due to his being there-i. e., the world is all the richer for having a devil in it, so long as we keep our foot upon his neck." A greater truth was never uttered. Let the son of Adam keep his foot upon Satan's neck, and he at once becomes the idol of the angels above. It is the victor, and not the vanquished, whose head will be crowned with laurel. It may be, he will bear many a scar upon his body, but let him come with the shield and not upon it. "Better to enter into the moral life halt and maimed, if we cannot enter whole and sound, than not to enter at all. "

It is needless for me to say, it is on the same ground that the legitimate superiority of man over the animal rests. The animal is the creature of the moment. It lives in successive isolated experiences of appetite and desire. It cannot pause and think, it has to face no struggle. The desires of the animal are satisfied simmediately as they arise. But man's life is a continued history. He can pruse and curb his desires. He exhibits self-control, the real point of contact between the human and the divine. Then, again, the animal does not look beyond

the present particular experiences; it has no ideal present to itself. Nature in it, as Aristotle says, wills an end of which it knows nothing. But man can think, and "thought is the silent prophecy of an ideal." This no doubt makes human life rather restless, but this restlessness is nobler than the idle peace of the browsing cattle. Reason has been spoken of as "the secret of a divine discontent." The absence of this universal element in the animal life makes it wholly identical with its impulses, and fragmentary experiences.

"The animal nature", says Caird, "is therefore not divided against itself; its development is not a victory won, inch by inch, by a nobler contending with the meaner self, but is rather an unconscious and unimpeded progress towards an unknown goal.

element. Its life is identical with, and lost in, the successive and isolated experiences of appetite and sense. There is no spiritual link which, for it, binds them together, no self-consciousness that interpenetrates and survives them and can think itself apart from them. The animal passes from one impression or impulse, from one immediate gratification to another, without comparing or comprehending them together in any continuous and conscious history. It is without any past whose experiences are treasured up in the present, and remain to determine the future."

The Holy Quran warns us emphatically against the beastly life which implies a surrender to the impulses of the moment. When we rebel against the sovereignty of Reason, our life takes in the colour of the animal life. In self-control and self-discipline lies man's only good; and by self-discipline we do not mean the annihilation of sensibility, which will make the moral task impossible, but its sub-ordination to our, rational nature. To be precise, sensibility has to be co-ordinated and brought into harmony with our higher self. This harmony is what con-

stitutes the full-orbed life, or as the Greeks so happily named, the "beautiful" life. Without it man is only a human animal, a Caliban, uglier than the fabulous Fauns and Satyrs inasmuch as his deformity is moral rather than physical. That is why the Holy Quran calls such a man worse than the beast:—"Many, moreover, of the Jinn and men have we created for hell. Hearts have they with which they understand not, and eyes have they with which they see not, and ears have they with which they hearken not. They are like the brutes, yea, they go more astray, these are the heedless." (Al-Aaraf) Truly has the poet sung—

"Arise and fly,

The reeling Faun, the sensual feast; Move upward, working out the beast, And let the ape and tiger die."

(To be continued)

Ahmad and Jesus as Prophets, II.

It was pointed out in the last article on the subject that we can not take Jesus as a prophet on the basis of the alleged prophecies relating to his betrayal by his disciples, his crucifixion and his so called resurrection, for the records which contain these prophecies were written long after their alleged fulfilment. We have no means to ascertain whether Jesus had actually made any prophecies, and if he had made any, what were his exact words, therefore we can not take Jesus as a true prophet on the strength of these predictions.

Another circumstance which shows the valuelessness of these prophecies is that the records which contain them are anonymous, therefore their evidence does not carry the same weight that an authenticated record does.

Two of these Gospels, the first and the last, are ascribed to two apostles of Jesus, viz., Matthew and John, but this theory has been shown to be utterly false. Take the Gospel according to Matthew first. Pious Christians tell us that it was written by Levi, the tax-gatherer, who is now known as Matthew, and that he wrote the Gospel in Hebrew or Syro-Chaldaic not long after the Lord's ascension. Criticism has however completely exploded this theory.

The earliest reference to a writing by Matthew occurs in a fragment taken by Eusebius (260?—339?) from a work of Papias probably written c. A. D. 140. The fragment runs thus—"Matthew, however, put together and wrote down the oracles in the Hebrew Language, and each man interpreted them as

he was able." We do not know whence Papias obtained this information. Eusebius also gives an account of a record by Mark from the same work of Papias. Of this latter account, Papias says that he derived it from an informant who had heard it repeatedly given by an elder, a Christian of the first generation. Whether this elder was also the source of his statement about Matthew it does not appear, but even if it be supposed that Papias derived this information from an informant who had heard it given by an elder, this is no conclusive proof of the information being correct. The whole thing rests upon the meagre evidence of a single elder, which is far from being a satisfactory proof of the correctness of the report. What makes the evidence still more unreliable is the fact that neither the name of the informant nor that of the elder are given. But even if it be supposed that the unknown elder or some like authority was the source of Papias's statement about Matthew, the fragment as quoted by Eusebius does not show that the present Gospel which now bears the name of Matthew was the work of Levi alias Matthew, one of the twelve apostles. The writing referred to in the fragment can not be the Hebrew original of the first Gospel. The fragment only says "Matthew put together and wrote down the oracles in the Hebrew language." This description can only apply to a collection of Christ's discourses and sayings and not to the composition of a work corresponding in form and character to the the Gospel now ascribed to Matthew. What is the view now held by critics as to the authorship of the first Gospel may be gathered from the Tollowing quotation from the Encyclopaedia Britannica (11th Edition.) After stating that the Greek Gospel was regarded as a translation of the Apostle's work till the 16th century when the writers of the Reformation gave up this view and declared the Greek Gospel itself to be the work of Matthew. the Encyclopaedia says :-

"The actual phenomena however of the Gospel, and of its

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relation to the sources that have been used in it, can not be explained consistently with either of the two views just mentioned. It is a composite work in which two chief sources known in Greek to the author of our present Gospel together with some other matter, have been combined. It is inconceivable that one of the Twelve should have proceeded in this way in giving an account of Christ's ministry."

As to the time of composition, the Encyclopaedia says:-

"The signs of dogmatic reflection in this Gospel point to its having been composed somewhat late in the first century, probably after Luke's Gospel, and this is in accord with the conclusion that some insertions had been made in the Marcan document used by this evangelist which were not in that used by Luke. We may assign A. D. 80-100 as the probable time for the composition."

The book is no longer held by the critics to be either a translation of any document by Matthew or written in Greek by the apostle. On the other hand, it is now admitted to be the work of an unknown writer who composed it "in Greek by the aid of Greek documents" (Enc. Brit, Vol xvii, p. 898).

The other Gospel whose author is said to be an apostle of Jesus is the Fourth Gospel. Christians tell us that it was written by John the apostle, the son of Zebedee and Salome. "But" says the Encyclopaedia Britannica, " the reasons against the author being John the Zebedean or any other eyewitness of Jesus' earthly life have accumulated to a practical demonstration." "A positive testimony for the critical conclusion" continues the Encyclopaedia Britannica (new edition) 3 derived from the existence of a group, of Asia Minor Christians who about 165 rejected the Gospel as not by John but by Cerinthus. The attribution is doubtless mistaken. But could Christians sufficiently numerous to deserve a long discussion by St. Epiphaneous in 374-377, who upheld the Synoptists, stoutly opposed the Gnostics and Montanists, and had escaped every special designation till the Bishop nicknamed them the 'Alogio.' (irrational rejectors of the Logos Gospel) dare, in such a time and country, to hold such views, had the apostolic origin been incontestable; Surely not."

It is now an established fact that the son of Zebedee and Salome was not the author of the Fourth Gospel. It was written by an unknown person, about whom it has been conjectured that he was "by birth a Jew of the Dispersion or the son of Christian parents who had been such Jews." Various dates have been suggested of the authorship of this book. Baur suggested 160—170; Zeller, 150; Keim, 130; Renan 110—115. Somewhere about 105 is the earliest date suggested. Early medieval chroniclers recount that Papias in the second book of the Lord's sayings' asserted that both the sons of Zebedee were slain by Jews, so that the apostle John would have died before 70.

Thus we see that neither of the two Gospels that now bear the names of apostles was written by any disciple. They were written by persons whose names are known to nobody.

The other two Gospels are not ascribed to apostles. Of these two, one is ascribed to Mark and the other to Luke. The attribution of the second Gospel to Mark who is said to be a follower and interpreter of Peter, seems to be based on a fragment of Papias taken by Eusebius from a work probably written A.D. 140. The fragment states that Mark after the death of Peter recorded the words of Jesus and the narratives of his deeds which he had heard the apostle deliver, but he could not arrange the matter "in order" because he had not himself been a personal follower of Jesus. This account Papias had derived, he tells us, from an informant, who had heard it repeatedly given by an 'elder', a Christian of the first generation. As I have already shown in discussing the

authorship of the first Gospel, this account can not be taken as absolutely trustworthy, but even if it be taken as true, the description here given of a writing by Mark does not certainly apply to the second Gospel. In the writing by Mark referred to in the fragment of Papias, the matter was not arranged in order, for the writer had not been a personal follower of Jesus, but in the Gospel which the Christians call the work of Mark the order is from the historical point of view as good as, if not better than, in the other Gospels. Thus it is apparent that the second Gospel can not be the work of the interpreter of Peter; it must be the work of some other person or persons. Who this person or these persons were, none can tell.

The fact that Luke was the author of the third Gospel is denied by many. The author does not give his name but even if it be supposed that it was written by Luke, his name adds no credibility to the utterances of Jesus recorded in his Gospel, for he was neither himself a personal follower of Jesus, nor was he a follower of any companion of Jesus. He is said to be a companion of Paul, but Paul was no authority on the sayings and doings of Jesus. As to the date of the composition, critics give A. D. 80 as the earliest date.

We have seen now that none of the four Gospels which profess to give an account of the life of Jesus were written by eye-witnesses and that we do not know for certain who the writers of these Gospels were. Under these circumstances we are not in a position to attach any weight to the prophecies of Jesus recorded in them. We could attach some weight to these prophecies if we had known that the persons who reported these prophecies were trustworthy and honourable men, and that their reports have been handed down to us intact. But as the matters stand, we do not know who were the reporters of these prophecies, and we know that the records that contain them have been tampered with. Christians say Matthew's Gospel is the oldest, but criticism has shown that of the three Synoptic

Gospels, Matthew's book was composed last. It has also been shown that both Matthew and Luke copied from a document which was very similar to the Gospel according to Mark. We also know that this document which has been shown to be the source of both Luke's and Matthew's Gospels, was far from trustworthy. When it was used by the unknown author of Matthew's Gospel, it was not the same as had been used by the author of the third Gospel. The interval between these two dates was not very long, yet in this short interval also it had been tampered with. But it continued to be altered even after it was used by the author of the first Gospel. Besides, there is not the slightest evidence to show that the original document could be relied upon as an authentic record of the sayings and doings of Jesus.

What adds to the unreliableness of these records is the fact that they were made very very long time after the supposed occurrence of these events. Under these circumstances how can we believe that the prophecies of the betrayal and sufferings of Jesus given in the four Gospels were really made by Jesus and that they were made by him in the exact words in which they are given now. When these prophecies themselves can not be said to be proved facts, how can they prove the claims of Jesus to prophecy?

This is not all. There is abundant evidence in the Gospels themselves to show that the alleged prophecies of the betrayal, suffering and the so called resurrection of Jesus can not be taken as genuine predictions. Let us take first the predictions of Jesus respecting his death. In all the four Gospels Jesus is represented as predicting that his ministry would be brought to a sudden termination by a violent death. The similarity however does not go beyond this. In the first three Gospels, these predictions were not made till about the close of his ministry (Matt. xvi, 21), while in the fourth Gospel.

the predictions of his death are scattered throughout the whole period of his ministry, beginning with the purification of the temple (John ii, 13) and the conversation held with the Pharisee Nicodemus. Again in the Synoptics the announcements are drawn out in minute detail; according to them, the death is to be violent (Matt xvii; 12), it is to be preceded by a betrayal (22); he should be mocked, scourged, and crucified. by the Gentiles (xx. 19); he should be buried (xxvi. 12) and rise again on the third day. In the Gospel according to John, however, that prediction nowhere descends to the details of the Synoptics. They are, on the other hand, couched for the most part in ambiguous language. In the Synoptics, the disciples catch the general drift of the words of Jesus, in the Gospel of John they fail altogether to understand what Jesus means. He is said to have predicted the death and resurrection of his body by an equivocal play upon the word temple on the occasion of his first visit to Jerusalem, but the disciples failed to apprehend the significance of the prophecy until after his rising from the dead (John ii, 22). Similarly we are told that Nicodemus was quite unable to understand the words of Jesus when he said that the son of man must be "lifted up," as the serpent was lifted up by Moses in the wilderness. Nor were these prophecies made only in the ears of men like Nicodemus who was favourably disposed to Jesus; they were announced before the mingled crowd of friends and foes. Before an assembly of worshippers, Jesus compares himself to a good shepherd, saying: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father." (John x, 14-18).

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The contradictions between the Synoptics and the Johannine Gospel are apparent. If we trust the latter, we must hold that o. Jesus predicted his sufferings and death from the beginning If his ministry; 2, That he did not enter into the details of the closing scene; 3, That he kept his sufferings and death secret from his disciples; 4, That he proclaimed them before his enemies and 5, That he used ambiguous phrases and expressed himself in equivocal language. If we follow the first three Gospels, we must conclude: 1, that he did not predict his sufferings from the beginning of his ministry; 2, that he did enter into the details of the closing scene; 3, that he did not keep them secret from his disciples, 4. that he did not proclaim them before his enemies, and 5. that he did not use ambiguous phrases but expressed unequivocal language. These are diametrical himself in contradictions on vital points, and it is impossible to accept both accounts as true. He can not possibly have done both things. Now we have to choose between two alternatives. Either we must reject the whole narrative as unhistorical or accept the Synoptic account at the expense of the Johannine version.

We will, for the sake of our Christian friends, reject the Johannine version as false and proceed to see whether the Synoptic accounts are coherent and reliable. Directly we look into the details, we discover to our wonder, that the disciples, one and all, behaved as if they had never heard the predictions. We do not find them prepared for the death of their Master. On the other hand, they find it hard to realise that he is to fall into the hands of his enemies; and the instant he is arrested, they all forsake him and flee. His two disciples journeying to Emmaus are reported to have said:—"The chief priests and our rulers have crucified him, but we trusted that it had been he who should have redeemed Israel." They could never have uttered these words, if they had been told by Jesus repeatedly, and in plain words, that his ministry was to be brought to an abrupt

end by a violent death. Hence the story that Jesus had warned his disciples of his impending fate is utterly incredible.

I now pass to the predictions of Jesus respecting his resurrection. Ail the four Gospels say that Jesus had informed his disciples beforehand not only of his sufferings and death. but also of the fact that he would again rise from the dead. The fourth Gospel adds that this fact was proclaimed to both friends and foes at Jerusalem. Matthew says: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day." (Matt. xvi, 21), Again. "And while they abode in Galilee, Jesus said unto them, The son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry." (Matt. xvii, 22, 23). Now these announcements are so startling that they could not have been forgotten, and therefore when Jesus was crucified and laid in the grave, the disciples should have been waiting for his rising from the dead. But instead of being expectant that their master would rise again, and instead of lying in ambush near the sepulchre, they began to make preparations for immediate departure from Jerusalem and some of them even started on their journey to Galilee. When they had seen the fulfilment of the prophecy, as far as betrayal, arrest, scourging, mocking. crucifixion and being buried were concerned, this ought to have filled them with strong hope that he should rise on the third day. They could not possibly have forgotten such predictions of Jesus relating to the closing scene as are recorded in the Gospels, and they ought to have been prepared for the occurrence of the sad events predicted by him, but even if it be supposed that they had clean forgotten all these predictions, their tragic fulfilment ought to have brought to their minds

all the words which Jesus had spoken concerning his own end. It can not be supposed that all of them had so weak memories that even the dreadful fulfilment of the words of Jesus failed to recall those words to their minds. So they all must have remembered the words of Jesus when he was crucified if they had forgotten them before (which however is quite unlikely.) and they must also have been waiting for his rising on the third day. It cannot be said that they did not understand Jesus when hes poke of his rising from the dead on the third day. They had already, according to the Gospel accounts, seen persons rising from the dead. They must also have been aware of the miracle of the dead body of Elisha and must have been familiar with the idea of rising from the dead from their childhood.

But from the Gospels it appears that they never expected that Jesus would rise from the dead. Soon after the sacred body of Jesus is laid in the sepulchre, the women go to the sepulchre to embalm his body. This shows that they had never heard of the prophecy of Jesus respecting his resurrection. When they went to the grave on the third day, it was not with the hope that they would find Jesus alive. On the other hand, they only feared that they would not be able to roll away the stone with which the entrance of the sepulchre was closed. If Mary Magdalene had heard of the predictions, it clearly follows that when she found the stone rolled away, and the sepulchre empty, she ought to have at once concluded that the promise of her master had come to pass and that he had risen from the dead according to his predictions. But instead of this, the only idea that occurred to her was that his body had been stolen (John xx 2). The case of the disciples is even more surprising When the women reported, the rising of Jesus to them, they could not believe the report to be true. They treated the story with great contempt as an idle romance. If they had heard even once from the lips of Jesus that he should

rise again, they could not have treated the story as such romance. They were so incredulous that some of them could not be convinced of his resurrection even when Jesus appeared to them in person, and it was only after he had put their fingers in the prints of his nails that they could believe that it was not a spirit but a body of clay that stood before them. Can we believe then that these disciples had heard him predicting his resurrection in plain words not once or twice, but repeatedly before friends and foes, as John tells us. Now the Christians must choose between the following two alternatives:—either Jesus made predictions and the disciples did not act and speakas they are reported in the Gospels to have done, or, they acted and spoke thus, and in that case Jesus never made these announcements. In either case, as both the narratives are found in the same set of documents, they must be rejected as utterly unreliable.

The narrative of the Gospels becomes the more ridiculous when we find that while the disciples are represented as having utterly forgotten the prophecies of Jesus relating to his resurrection and having not the faintest hope that he would rise, the enemies of Jesus are said to be quite aware of these prophecies. They "remember that that deceiver said, After three days I will rise again" and therefore approach Pilate with the request that a guard of Roman soldiers be set over the grave to watch it for three days, lest perhaps his disciples come and steal him away and say to the people that he is risen from the dead; and the last error be greater than the first. Is it possible to imagine more glaring contradictions than those found in the Gospel narrative. I now leave it for the readers to decide whether Jesus can be regarded as a true prophet on the strengt of the prophecies recorded in the Gospels. The more deeply we look into the details, the more apparent becomes the absurdity of the Gospel narrative.

To be continued.

Notes and Comments.

In Cold Blood.

From America comes the news of the most inhuman deed ever wrought by man and what makes the crime peculiarly repellant is the fact that it was perpetrated by a minister of Christ. He won the love of a sweet young girl and she was formally engaged to him. Later his eyes fell on a lady of wealth and higher social position, and he desired to take her as his wife. But he could not be the husband of two women at once and the same time. This was not allowed by the law of the Christian country in which he lived. Present day Christianity looks upon bigamy or polygamy as a crime and therefore he could not pass for a good Christian and have two wives at one and the same time. Perhaps he would not have cared to look a good Christian if the law of his country had permitted bigamy. Plural marriages being disallowed both by the present day Christianity and the statute book of the Christian states of America, he hit upon a diabolical course to solve the difficulty. He bought poison, saying he wanted to kill a dog and gave the package into the hands of the trusting girl, with the assurance that it would safeguard The sacred office of the murderer, the tender age and innocence of the poor victim, the mean motive of murder, the horrible method employed, the whole cold-bloodedness of the story which sickens the heart, all combine to make the murder unique in the annals of crime.

When he reverend gentleman, the perpetrator of this hellish iniquity, saw that there was no escape from the network of evidence woven about him, he tried to excite sympathy by making a fervid confession. It was not until he was locked up in prison, and his trial uncovered that this callous murderer confessed

to his having lured the innocent girl to her cruel doom in order to be free to marry a rich heiress. If the crime had remained undetected, and if instead of being put in the felon's dock, his marriage with the rich heiress had been celebrated with a merry peal of wedding bells, the soul of such a callous murderer would never have been stung with remorse so speedily. Repentance may have done some good to the sinful soul of Rev. Richeson, but it can not give back to the poor victim (Avis Linnel) "her right to have lived and enjoyed her allotted span of years."

If our parson had been a Mormon, enjoying liberty to contract plural marriages, this revolting crime would have never happened. But the Christians of the United States, like their brethren in other lands, appear to look upon polygamy as more serious than the crime committed by Rev Richeson. The prohibition of polygamy leads to the commission of many deeds of injustice and cruelty and, if Christendom allow polygamy even as a lesser evil, experience will show it to be a veritable blessing. There is no inherent evil in polygamy, but the Christians seem to be so much prejudiced against it that they will allow many evils to corrupt and even undermine society rather than permit polygamy. Poor Avis Linnel has fallen a victim not so much to the greed of Rev. Richeson as to the prohibition of polygamy. If Christians withdraw the interdiction under which they have placed it, they will find in it a panacea for many of the evils that are now corrupting Christian society. They have sought to remedy many evils by the requission of divorce, and though this has mended the matters to some extent, it will prove an unqualified boon if it is accompanied by permission for polygamy. Both divorce and polygamy are allowed by Islam under particular circumstances and both these permissions have proved blessings. Their prohibition in Christian countries led to unspeakable evils, and the result was that Christians were

compelled to adopt one of the two Islamic permissions, viz., permission for divorce. If they try both the permissions of Islam, and allow both polygamy and divorce when circumstances call for them, they will find them veritable boons and much of the corruption that is now to be found in Christian society will disappear. I wonder why they look upon polygamy as a bugbear. Had there been anything intrin-ically evil in it, it would not have been practised by the Holy Prophets of God. If Christians desire to have a complete remedy for the corruption that prevails in Christendom, they should allow two things; 1, polygamy, and 2, divorce (both these permissions should be made subject to the conditions detailed in the Holy Quran) and prohibit two things; 1, promiscuous intercourse of the two sexes drinking. If they adopt the commandments of the Holy Quran relating to these matters, the great social evils that are to-day a disgrace to Christendom will at once disappear. It is vain to expect that Christianity will remedy these evils. Christianity that sowed the seed of these evils and it is Christianity that is nourishing them and it is only the adoption of the principles of Islam that can uproot them.

The Golden Rule.

We often hear the Christians speaking of the sources of the Holy Quran. In our series of articles on the Origin of the Holy Quran, we have examined at length the assertion of the Christian writers that the Holy Prophet (may peace and the blessings of God be upon him) drew upon various earthly sources to frame the religion which he called Islam. But the wonder is that such charges against the Holy Prophet are brought forward by the followers of a creed the tenets of which have been shown one and all to have been borrowed from human sources, the pagan sources not excluded. who live in glass-houses should not throw stones at others. The teachings of Jesus were largely drawn from texts familiar to the Jews. Even the Lord's prayer was borrowed from the Kadish, a art of the sacred scriptures of the Jews. There had alread suppeared among the Jews teachers who gave much the same teaching which Jesus gave to his disciples. Chief among them was Hillel who died in the tenth year of the Christian era. It was from this doctor that Jesus borrowed the much talked of Golden Rule, which has been described as quintessence of Christianity, and his teachings regarding love of peace and love of man. He was a doctor of law at Jerusalem

in the time of King Herod. He was a Baby onion by birth. He went to Jerusalem in the prime of his manhood and attained a great age. Forty years he is said to have spent in study and the last forty years of his life he passed as the spiritual head of Israel. Exhortation to love peace formed the characteristic feature of his teachings and love of peace constituted the most characteristic trait of his character. The meekness and mildness of his temper had become proverbial as is seen from the saying: " Let a man be always humble and patient like Hillel and not passionate like Shammai" (his antagonist) Vide Shab. 31 a; Ab. R. N. XV. "Hillel's gentleness and patience," says the Jewish Encyclopaedia, "are beautifully illustrated in an anecdote which relates how two men made a wager on the question whether Hillel could be made angry. Though they questioned him and made insulting allusions to his Babylonian origin, they were unsuccessful in their attempt." Hillel is reported to have said: "My humility is my exaltation; my exaltation is my humility."

He referred to Aaron, Moses' brother, as the great model to be imitated in his love of peace, his love of man, and in his leading mankind to a knowledge of the Law. "Love of man," says the Jewish Encyclopaedia, "was considered by Hillel as the kernel of the Jewish teaching. When a heathen, who wished to become a Jew, asked him for a summary of the Jewish religion in the most concise terms, Hillel said: 'What is hateful to thee, do not unto thy fellow man: this is the whole Law, the rest is mere commentary.' With these words Hillel recognised as the fundamental principle of the Jewish moral law the Biblical precept of brotherly love (Lev. xix, 18). Almost the same thing was taught by Paul, a pupil of Gamaliel, the grandson of Hillel (Gal. v, 14; Comp. Rom. xiii, 8); and more broadly by Jesus when he declared the love of one's neighbour to be the second great commandment beside the love of God, the first. It may be assumed without argument that Hillel's answer to the proselyte which is extant in a narrative in the Babylonian Talmud was generally known in Palestine, and that it was not without its effect on the founder of Christianity."

Commenting on the origin of the Golden Rule, the Truth Secker says:-

"The Golden Rule, however, is from heather sources, though said to have been familiar to the Jew Hillel, who died at about the tenth year of the Christian era.

"Muir's 'Religious and Moral Sentiments from San-crit Writers,' cited by the late W. Stewart Ross in 'God and His Book,' quotes from the Panchatanbra, a Hindoo work of remote antiquity, the maxim, Do not unto others what would be repugnant to thyself.

"Five centuries before Christ, in the time of Confucius, who recorded it in the twenty fourth maxim of the 'Ta-heo,' the rule had assumed this form: 'Do unto another what thou wouldst he should do unto thee, and do not unto another what

thou wouldst not should be done unto thee.'

"When the Chinese diplomat Wu Tingfang was in New York some years ago he stated in a public address that what we call the Golden Rule was as familiar to his countrymen who never heard of Christianity as it is to us.

"Max Muller found the rule in the Rig-Veda, which he translated; and the Rig-Veda, one of the sacred books of India

is older, as scholars agree, than even the Old Testament.

"The search for the original sources of the Golden Rule has

resulted in this catalogue:

Golden Rule by Confucius, 500 B.C.; Do unto another what you would have him do unto you and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation of all the rest.

'Golden Rule by Aristotle, 385 B. C.: We should conduct ourselves toward others as we would bave others act towards us.

Golden Rule by Pittacus, 650 B. C.: Do not to your neighbor what you would take ill from him.

Golden Rule by Thales, 464 B. C.: Avoid doing what you

would blame others for doing.

Golden Rule by Socrates, 399 B.C: Act toward others as

you desire them to act toward you.

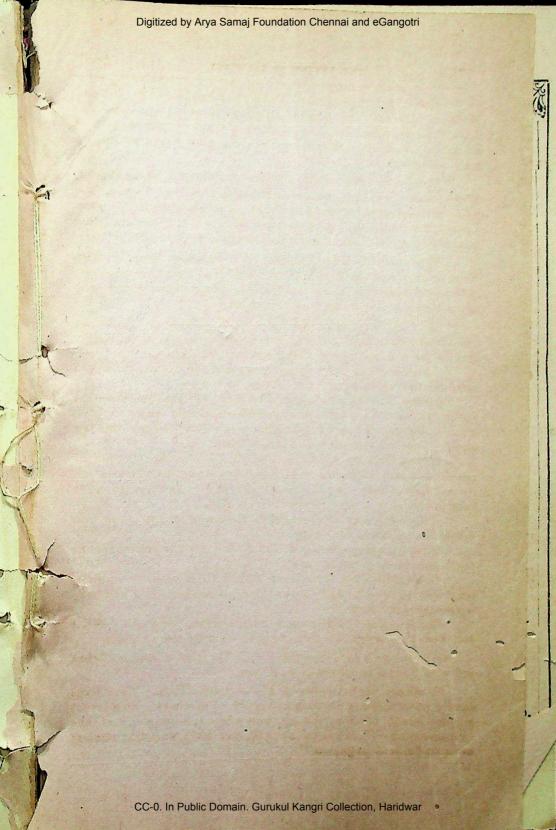
Golden Rule by, Aristippus, 365 B. C.: Cherish reciprocal benevolence, which will make you as anxious for another's welfare as your own.

Golden Rule by Sextus, a Pythagorean, 406 B. C. : What

you wish your neighbors to be to you, such be also to them.

"Goven Rule by Hillel, 50 B. C.: Do not to others what you would not like others to do to you.

"Here are eight versions of the Golden Rule. That Jesus should have added a ninth is no proof of divinity. It was not an important contribution to proverbial philosophy. If the quintessence of Christianity is the Golden Rule, then Christianity ewes its juice to paganism."



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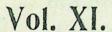
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بسم الله الرحمن الرحيم نحمد « و نصلي على رسوله الكريم

Contradictions in the Holy Bible.

"Do they not then meditate on the Quran? Were it from any other than God, they would assuredly have found therein many contradictions." (iv, 84).

Higher criticism has made havoc of the Holy Bible. It was not only regarded as holy, but every part and particle of it was believed to be the Word of God. The whole Christendom believed taught and confessed that all the sixty-six books of the Bible were the inspired Word of God and that the holy penment spoke as they were moved by the Holy Ghost. All had firm faith in the plenary or verbal inspiration of the whole Bible and believed every particle of it to be absolutely true and inerrant. Modern critics set themselves to examine these claims. first thing that struck them was that the books themselves laid no claim to being the infallible Word of God. They andeed found that the Bible was an anonymous work, every part fit, but that the unknown author was God they found hard to believe. They proceeded to dissect the huge volume to see whether there was any evidence of its divine origin, but on making a close examination, they discovered that the book was full of errors, absurdities and myths, that this was particularly the case with

the books included in the New Testament and that it was utterly untrustworthy even as history, to say nothing of its being the infallible Word of God. The arguments of the higher critics are so irrefutable that they have shaken the faith of many a devout Christian in the infallibility of the Bible, and the more enlightened among the Christians no longer look upon it as the inspired Word of God. But there is a section of Christians who refuse to listen to the unpleasant discoveries of the critics and prefer to blindly adhere to the faith which their forefathers professed. The traditional belief of centuries has come to lay such a firm hold on their minds that though the untrustworthiness of the Bible has become as clear as daylight, yet they can not see their error and continue to hold a blind faith in the inerrancy of the Bible and persist in calling it the Word of God. The Roman Catholics. the largest sect of the Christian world, still declare every word of the Bible to be infallible. That some other sects of Christianity share this view may be seen from the fact that the Lutheran Church has only recently made a formal declaration, in strongest terms, of its adhesion to plenary inspiration and total inerrancy of the Bible. At the big meeting of Lutherans, says the Truth Seeker of New York, held in St Louis last month, a new declaraion was put forth and approved. A resolution unanimously adopted was as follows :-

"It is the sense of this meeting to affirm before God and our Lord Jesus Christ our implicit and abiding faith in the inerrancy of the Word of God, the deity, virgin birth, bodily resurrection, and atoning blood of our Lord Jesus, the only begotten Son of God, and to testify that the Holy Ghost does not give us the privilege of being unequally yoked with unbelievers."

This was followed by another resolution withdrawing fellowship from those who would teach as truth anything out of harmony with the foregoing. Afterwards was read an address

written by Prof. W. H. T. Dau of Concordia Seminary, who thus outlined the Lutheran faith:—

"We believe, teach and confess that the sacred writings of the Christian Church, both of the Old and the New Testament, not only contain, but are, the inspired Word of God; that God in the compilation of this book, not only suggested to the writers the thoughts, or subjects on which He desired them to express their personal and private sentiments, but also prompted their utterance, the holy penmen of God speaking, not merely thinking, as they were moved by the Holy Ghost.

"We believe, teach and confess that the sixty-six books of the Bible . . . are true and inerrant in every part and particle that the central and cardinal teaching of all the scriptures is that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is our Lord, who hath redeemed us.

"We deplore and denounce the open and covert attempts which are being made by misguided men, to question, or to deny, the plenary or verbal theopneusty of the Bible or of parts of it. We abhor and abominate the irreverent schemes which unwise learned men have invented for producing a Bible which, in their opinion, will suit men better than the Bible of the Prophets, evangelists, and apostles."

These declarations, though showing the blind adhesion of many ignorant Christians to the old creed, also disclose the coming into existence among Christians of large numbers of persons who have abandoned the old beliefs in the inspiration and inerrancy of the Bible, in the divinity of Jesus, in his atoning blood, and in the sixty-six books of the Bible being the final revelation of God to a sinning world and that that section of Christians who have rejected the old creed and whom the pious

Lutherans call the unwise learned men are certainly the most enlightened.

We wonder how one can go on believing every word of the Bible to be the Word of God in face of the shattering criticism of the Bible by master minds. That the whole of the Bible is not the inspired Word of God can be seen in many ways, but to us the easiest way of demonstrating the human authorship of the sixty-six books of the Bible is to point out the contradictions that are to be found so abundantly in the Bible, particularly that part of it which goes by the name of the New Testament. We give below a list of the contradictions of the Bible which have been ferreted out by Mr. Muhammad Shams-ud-Din Mujahid of Aligarh and which he has kindly given us permission to publish in the Review. It should be remembered, however, that the list is by no means exhaustive. The books of the Bible, especially the four Gospels, are so replete with contradictions that it is almost impossible for a single person to draw a complete list of them all. But the list drawn by Mr Mujahid is more than sufficient to demonstrate the fact that the books of the Bible are the word, not of God, but of man.

How do you say, we are wise, and the Law of the God is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

Jeremiah 8-8.

And when this people, or the prophet, or a priest shall ask thee; saying, what is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord—and as for the prophet and the priest and the people, that shall say, the burden of the Lord, I will even punish that man and his house. Thus shall ye say every one to his neighbour and every one to his brother, What hath the Lord answered? and what hath the Lord spoken? And the burden of the Lord

shall ye mention no more; for every man's word shall be his burden, for ye have perverted the words of the living God, of the Lord of hosts of our God.

Jeremiah 23-33 to 36.

The Holy Quran verifies the above statement. "They pervert the words from their places and have forgotten part of what they were reminded."

The Table, 16.

"Then woe to those who write out the Book with their hands and then say, This is from before God."

The Cow. 73.

ledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

Genesis 2-17.

But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.

Gen. 3-3.

(1) But of the tree of the know- (1) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat, And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons.

Genesis 3—6 and 7.

And all the days that Adam lived were nine hundred and thirty years, and he died.

Genesis 5-5.

the earth after his kind. and the cattle after their kind, and every thing that creepeth upon the earth after his kind, and God saw that it was good.

Genesis 1-25.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing earth. So God created man in his own image, in the image of God created he him; male and female created he them.

Genesis 1-26 and 27.

(The man was created after the (The man was made before the beasts.)

(3) And Arphaxad lived five and (3) Salah which was the son of thirty years, and begat Salah.

Genesis 11-12.

(2) And God made the beast of (2) And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

Genesis 2-18.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

that creepteth upon the And Adam gave names to all cattle and to the fowl of the air, and to every beast of field, but for Adam there was not found an help meet for him.

Genesis 2-19 and 20.

beasts.)

Cainan which was the son of Arphaxad which was the son of Sem which was the son of Noe which was the son of Lamech.

St. Luke 8-36.

(4) Of every clean beast thou (4) And of every living thing shalt take to thee by sevens, the male and his female, and of beasts that are not clean by two, the male and his female.

Genesis 7-2.

of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee, they shall be male and female.

Genesis 6-19.

- Of clean beasts and of beasts that are not clean, and of fowls and of everything that creepeth upon the earth. there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah Genesis 7--8 and 9 and Do. 7-14 and 15
- (5) Two and twenty years old (5) Forty and two years old. was Ahaziah, when he began to reign. 2 Chr. 2I-20; 22-2. (These verses show that Ahaziah was 42 when his father died at the age of 40.)

was Ahaziah when he began to reign.

2 Kings 8-26.

So he (Jehoram, father of Ahaziah) died of sore diseases. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed. And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his stead.

> 2 Chr. 21-19, and 20; 22-1.

(6) For he cast two pillars of (6) Also he made before the brass of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

I King 7-15 and 21.

house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits.

II Chronicles 3-15 and 16.

(7) Then said Saul unto his (7) And David said unto the armour-bearer. Draw thy sword, and thrust me through therewith: lest these uncircumcised come and thrust me through, and And the young man-that told abuse me. But his armourbearer could not: for he was sore afraid. Thereupon Saul took a sword, and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

I Samuel 31-4 and 5.

young man that told him, How knowest thou that Saul and Jonathan his son be dead?

him said, As I happened by chance upon Mount Gilboa. behold Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unme again, Stand, I pray thee, upon me, and slay me, for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen, and I took the crown that was upon his head, and the bracelet that

was on his arm, and have brought them hither unto my Lord.

> II Samuel 1-5 and 6 and 8 to 10.

(8) And as they led him away, (8) Then delivered he they laid hold upon one Simon, a Cyrenian coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

Luke 23-25.

him therefore unto them to be crucified, and they took Jesus and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

John 19-16 and 17.

(Abraham) and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Genesis 17-8.

(9) And I shall give unto thee (9) And he gave him(Abraham) none inheritance in it, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

The Acts 6-5.

By faith he (Abraham) sojourned in the land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. These all died in faith not having received

the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.

Hebrews 11-9 and 13.

(Jacob) into the land of Canaan, and buried him in the cave of the field of Machpelah which Abraham bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre.

Genesis 50-13.

(11) And they removed from (11) And the children of kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the Lord and died there in the fortieth year after the children of Israel were come out of the Land of Egypt, in the first day of the fifth month.

Numbers 33-37 and 38.

(10) For his sons carried him (10) So Jacob went down into Egypt and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of sons of Emmor the father of Sychem.

The Acts 7-15 and 16.

Israel took their journey from Beerath of the children of Jaakan to Mosera: there Aaron died and there he was buried: and Eleazar his son ministered in the priests' office in his stead.

Deuteronomy 10-6.

(12) For not the hearers of the (12) Therefore by the deeds of Law are just before God, the law there shall no flesh

but the doers of the law shall be justified.

Romans 2-3

be justified in his sight, for by the law is the knowledge of sin.

any time; the only begotton

son, which is in the bosom

of the Father, he hath de-

Romans 3-20.

(13) Then went up Moses and (13) No man hath seen God at Aaron, Nadab and Abihu and seventy of the elders of Israel. And they saw the God of Israel and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

Exodus 24-9 and 10

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Genesis 32-30.

clared Him. John 11-3. And it shall come to pass while my glory passeth by, that I will put thee in a clift of the rock and cover thee with my hand while I And I will take

pass by.

my face shalt not be seen. Exodus 33-22 and 23.

away mine hand and thou

shalt see my back parts, but

face to face, as a man speaketh unto his friend. And he turned again into the camp, but his servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

Exodus 33-11.

(14) It is a sign between me and the children of Israel for

And the Lord spoke unto Moses And He said, thou canst not see my face, for there shall no man see me, and live.

Exodus 33-20.

(14) Hast thou not known, hast thou not heard, that the everlasting God, the Lord.

ever, for in six days the Lord made heaven and earth and on the seventh day He rested, and was refreshed.

Exodus 31-17.

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices, but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

Isaiah 43-24.

Thou hast forsaken me, saith the Lord, thou art gone backward, therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

Jeremiah 15-6.

(15) For God is not author of (15) I form the light and create confusion, but of peace as in all churches of the saints. I Corinthians 14-33.

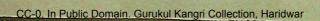
He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just

the Creator of the ends of the earth, fainteth not. neither is weary? there is no search of his understanding Isaiah 40--28.

darkness: I make peace and create evil: I the Lord do all these things.

Isaiah 45-7.

Then God sent an evil spirit between Abimelech and the men of Shechem; and the



and right is he. Deuteronomy 32-4. men of Shechem deal treacherously with Abimelech. Judges 9-23.

But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

Tsajah 45-23.

(16) I have sworn by myself, (16) But I say unto you, swear not at all; neither by heaven; for it is God's throne. Nor by the earth; for it is his footstool, neither by Jerusalem; for it is the city of the great king.

Matthew 53-34 and 35.

ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

But Jesus beheld them and said unto them, with men this is impossible, but with God all things are possible. Matthew 19-26.

(17) And when Abraham was (17) And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

Judges 1-19.

(18) God is not a man that he (18) And it repented the Lord should lie; neither the son of man that he should; re-

that he had made man on the earth, and it grieved

pent: hath he said, and shall he not do it or hath he spoken, and shall he not make it good?

Numbers 23-19.

him at his heart.

Gen. 6-6.

And also the strength of Israel will not lie nor repent for he is not a man, that he should repent.

I Samuel 15-29.

And the Lord repented of the evil which he thought to do unto his people.

Exodus 32...14.

Romans 15-33.

(19) The Lord is a man of war; (19) Now the God of peace be with you all. Amen. the Lord is his name.

Exodus 15-3.

For our God is a consuming He that leveth not knoweth not God, for God is love.

I John 4-8.

fire.

Hebrews 12-29.

and hath given all things there do no mighty work. into his hand.

John 3-35.

(20) The father loveth the son (20) And he (the son) could Mark 6-5.

be saved, and to come unto the knowledge of the truth.

I Timothy 2-4.

(21) Who will have all men to (21) Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth.

Romans 9-18

He loveth righteusness and He hath blinded their eyes, and judgment: the earth is full of the goodness of the Lord.

Psalms 33-5.

hardened their heart, that they should not see with their eyes, nor understand with their heart, and be

converted, and I should heal them.

John 12-40.

(22) Hear, O Israel, The Lord (22) For there are three that our God is one Lord. Deuteronoway 6-4.

bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

But to us there is but one God, the father of whom are all things, and we in him, and our Lord Jesus Christ be whom are all things, and we by him.

I Corinthians 8-6.

(23) And again the anger of the (23) And satan stood up again-Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

st Israels, and provoked David to number Israel.

I Chronicles 21-1

II Samuel 24-1.

he is a shield unto them that put their trust in him. Proverbs 30-5.

24) Every word of God is pure, (24) The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go. take unto thee a wife of whoredoms and children of whoredoms, for the land hath committed great whooredom, departing from the Lord.

Hosea 1-2.

(25) Keeping mercy for thou- (25) The soul that sinneth, it sands, forgiving iniquity and transgression and sin, and that will by no means clear guilty; visiting the iniquity of the fathers upon the the children, and upen children's children unto the third and to the fourth generation.

Exodus 34-7.

shall die. The son shall not bear the iniquity of the father, neither the father bear the iniquity of the son, the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Ezekiel 18-20.

Prepare slaughter for his children for the iniquity of their fathers, that they do not rise, nor possess the land nor fill the face of the world with cities.

Isajah 14-21.

The father shall not be put to death for the children, neither shall the children be put to death for the father. every man shall be put to death for his own sin.

Deuteronomy 24-16.

thee any graven image, or likeness of anything that is in the heaven above or that is in the earth beneath, or that is in the water under the earth.

Exodus 20-4.

(26) Thou shalt not make unto (26) And thou shalt make two cherubims of gold, of beaten work shalt thou make them. in the two ends of the mercy seat.

Exodus 25-18.

(27, And these shall go away (27) Who is a God like unto into everlasting punishment but the righteous into life eternal.

Matthew 25-46.

thee that pardoneth iquity, and passeth by the transgreseson of the remnant of his heritage? he

retaineth not his anger for ever, because he delighteth in morcy.

Micah 7-18.

(28) Who only hath immortality (28) Then spoke Solomon, the dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honour and power everlasting. Amen.

I Timothy 6-16.

Lord said that he would dwell in the thick darkness. I King 8-12.

He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

Psalms 18-11.

(29) For mine eyes are upon all (29) And the Lord said, because their ways, they are not hid from my face, neither is their iniquity hid from mine eyes.

Jeremiah 16-17.

The eyes of the Lord are in every place, beholding the evil and the good.

Proverbs 15-3.

the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

Genesis 18-20 and 21.

And the Lord came down to see the city and the tower which the children of men builded.

Genesis 11-5.

old when he began to reign, reigned three and he months and ten days in Jerusalem and he did that which was evil in the sight of the Lord.

(30) Jehoiachin was eight years (30) Jehoiachin was eighteen years old when he began to reign and he reigned in Jerusalem three months.

II King 24-8.

II Chronicles 36-9.

(31) And out of the city he took (31) He took also out of the an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and three score men of the people of the land that were found in the city.

II King 25-19.

like the palm tree, he shall grow like a cedar in Lebanon.

Psalms 92 -12.

city an eunuch, which had the charge of the men of war, and seven men of theme that were near the king's person, which were found in the city and the principal scribe of the host who mustered the people of the land, that were found in the midst of the city.

Jeremiah 52-25.

(32) The righteous shall flourish (32) The righteous perisheth and no man layeth it toy heart: and merciful men are taken away, none considering that the righteous is taken away from the evil tocome.

Isaiah 57--1.

All things come alike to all there is one event to the

righteous, and to the wicked, to the good and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

Ecclesiastes 9-2.

(33) There shall no evil happen (33) For whom the Lord loveth to the just, but the wicked shall be filled with mischief. Proverbs 12-21.

he chasteneth, and scourgeth every son whom he receiveth.

(34) Wherefore do the wicked

live, become old, yea, are

mighty in power? Their

seed is established in their

sight with them, and their offspring before their eves.

Their houses are safe from

fear, neither is the rod of

God upon them.

Hebrews 12-6.

(34) The fear of the Lord prolongeth days, but the years of the wicked shall be shortened

Proverbs 10-27

But thou, O, God shalt bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days, but I will trust in thee.

Job 21-7 to 9.

Psalms 55-23.

(35.) Yea, the light of the (35) For I was Invious at the wicked shall be put out, and the spark of his fire shall not shine.

foolish, when I saw the prosperity of the wicked. For there are no bands in

Terrors shall make him afraid on every side and shall drive him to his feet. He shall be driven from light into darkness, and chased out of the world. shall neither have son nor nephew among his people, nor any remaining in his dwelling.

> Job 18-5 and 11, 18-19 and 19.

but their death, their strength is firm. Thev are not in trouble as other men; neither are thev plagued like other men.

He Behold, these are the ungodly, who prosper in the world; they increase in riches.

Psalms 73-3 to 5 and 12.

O Lord, and glorify thy name? for thou only art holy, for all natious shall come and worship before thee, for thy judgments are made manifest.

Revelation 15-4.

(36) Who shall not fear thee, (36) Preserve my soul for I am holy, O thou my God, the servant that save trusteth in thee.

Psalms 86-2.

(37) Wine is a mocker, strong (37) And thou shalt bestow drink is raging, and whosoever is deceived thereby is not wise.

Proverbs 20-1. Look not thou upon the wine - when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

Proverbs 23-31 and 32.

that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine or for strong drink, or for whatsoever thy soul desireth, and thou shalt eat there before the Lord thy God, and thou shalt thine rejoice, thou, and household.

Deuteronomy 14-26.

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty and remember his misery no more.

Proverbs 31-6 and 7.

Mark also the example set by Jesus in the Gospel.

(38) Therefore Michal daughter of Saul had no child unto the day of her death.

II Samuel 6 -- 23.

the (38) But the king took the two sons of Rizpah daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meho-10% talhite.

II Samuel 21-8.

- (93) And he made a molten (03) Also he made a moltensea, ten cubits from the ene brim to the other, it was round all about, and his height was five cubits and line of thirty cubits did compass it round about. And it was an hand-breadth thick and the brim thereof was wrought like the brim of a cup, with flowers of
 - sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof, and a line of thirty cubits did compass it found about. And the thickness of it was an handbreadth and the brim of it like the' work of the brim of a cup, with flowers of lilies, and

lilies: it contained tano thonsand baths.

I King 7-23 and 26.

(40) Wisdom is the principal thing, therefore get wisdom and with all thy getting get understanding.

Proverbs 4-7.

it received and held three thousand baths.

II Chronicles 4-2 and 5.

(40) For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

I Corinthians 1-19.

findeth wisdom and the man that getteth understanding.

Proverbs 3-13.

(41) Happy is the man that (48) For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.

Ecclesiastes 1-18.

(42) So God came to David and (42) So God came to David and told him, and said unto him, Shall seven years of famine come unto thee in thy land? Or wilt thou flee three months before thine enemies, while they pursue thee? Or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

I Kings 24-13.

said to him, Thus saith the Lord choose thee, either three years' famine or three months to be destroved before thy foes, while that the sword of thine enemies overtaketh thee, or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now thereadvise thyself what fore word I shall bring again to him that sent me.

I Chronicles 21-11 and 12

(43) And the king said unto (43) And the king David said Araunah, Nay, but I will surely buy it of thee at a price, neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver.

II Samuel 24-24.

to Ornan, Nay; but I will verily buy it for the full price, for I will not take that which is thine for the Lord nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight.

I Chronicles 21-24 and 25

the number of the people

unto David. And all they

of Israel were a thousand

(44) And Joab gave up the sum (44) And Joab gave the sum of of the number of the people unto the king; and there were in Israel eight hundred thousand valiant men that drew the sword the men of Judah were five hundred thousand men.

II Samuel 24-9.

thousand and an hundred thousand men that drew sword, and Judah was four hundred three score and ten thousand men that drew sword. But Levi and Benjamin counted he not among them, for the king's word was abominable to Joab. I Chronicles 21-5 and 6. (45) And the Syrians fled before (45) But the Syrians fled before Israel, and David slew of the Syrians seven thousand

Israel, and David slew the men of seven hundred chariots of the Syrians and forty thousand horsemen and smote Shobach the captain of their host who died there.

II Samuel 10-18.

T Chronicles 19-18.

men which fought in chariots,

and forty thousand footmen

and killed Shophach the

captain of the host.

200

(46) And David took from him a thousand chariots and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them one hundred chariots.

T Chronicles 18-4.

- Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold it, for the oxen shook II Samuel 6-6. it.
- pion out of the camp of the Philistines named Goliath, of Gath, whose height was six cubits and a span, and the staff of his spear was like a weaver's beam and his spear's head weighed six hundred shekels of iron. and one bearing a shield went before him. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David.

I Samuel 17-4, 7 and 50.

(46) And David took from him a thousand chariots seven hundred horsemen, and twenty thousand footmen, and David houghed all the chariot horses, but reserved of them for hundred chariots.

II Samuel 8-4.

(47) And wheh they came to (47) And when they came unto the threshing floor of Chidon, Uzzah put forth his hand to hold the ark; for the oxen stumbled.

I Chronicles 13-9.

(48) And there went out a cham- (48) And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-Oregim a Bethlehemite slew Goliath the Gittite the staff of whose spear was like a weaver's beam.

II Samuel 21-19.

- (49) Again, Jesse made seven (49) And Jesse begat his first of his sons to pass before Samuel. And Samuel said unto Jesse, the Lord hath not chosen these. And Samuel said unto Jesse, are here all thy children. And he said there remaineth yet the youngest (eighth) and, behold he keepeth sheep. And Samuel said. unto Jesse, send and fetch him, for we will not sit down till he come hither.
 - born Eliab and Abinadab the second, and Shimma the third, Nathaneel the fourth, anh Raddai the fifth. Ozen the sixth, David the seventh T Chronicles 2-13 and 15.

I Samuel 16-10 and 11.

(50) And the spirit of the Lord (50) But the fruit of the spirit came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

Judges 14-19.

is love, joy, peace, long suffering, gentleness, goodness and faith.

Galatians 5-22.

(51) In this was manifested the (51) That the sons of God saw love of God towards us, because that God sent his only begotten son (Jesus Christ) into the world that we might live through him. T. John 4-9.

the daughters of men that they were fair, and they took them wives of all which they chose.

Genesis 6-2.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

> Job 1-6; also see Luke 3-38, and Jeremiah 31-9.

be about thirty years of age being (as was supposed) the son of Joseph which is called Christ. was the son of Heli.

Luke 3-23.

(52) And Jesus himself began to (52) And Jacob begat Joseph the husband of Mary of whom was born Jesus, who

Matthew 1-16.

formed all things according to the Law of the Lord they returned into Galilee to their own city Nazareth.

Luke 2-39.

(53) And when they had per- (53) When he arose he took the young child and his mother by night and departed into Egypt and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet saying, Out of Egypt have I called my son.

Matthew 2-14 and 15

up to heaven, but he that came down from heaven, even the son of man which is in the heaven.

John 3-13.

-(54) And no man hath ascended (54) And it came to pass, as they still went on, and talked, that, behold there appeared a chariot of fire, and parted them both asunder, and Elijah went up

by a whirlwind into the heaven.

II King 2...11.

And Enoch walked with God and he was not; for God took him.

Genesis 5-24.

By faith Enoch was translated that he should not see death and was not found because God had translated him; for before his transmission he had this testimony, that he pleased God.

Hebrews 11-5.

(55) For the Father judgeth no (55) And if any man hear my man but hath committed all judgment unto the son. John 5-22.

words and believe not, I judge him not for I came not to judge the world, but to save the world.

John 12-47.

6) Think not that I am come (56) For unto you is born this to send peace on earth; I came not to send peace but a sword.

Matthew 13-34.

I am come to send fire on the earth; and what will I, if it pose ye that I am come to give peace on earth? I tell

day in the city of David a Saviour which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men.

Luke 2-11 and 14.

be already kindled? Sup- But now in Christ Jesus ye who sometimes were far off are made nigh by the blood

you, Nay, but rather division.

Luke 12-49 and 51.

of Christ; and (he) came and preached peace to you which were afar off, and to them that were nigh.

Ephesians 2-13 and 17.

(57) If any man come to me and hate not his father, and mother and wife and children and brethren and sisters. yea, and his own life also, he can not be my disciple.

Luke 14-.26.

(57) Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

I John 3-15.

(58) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation. And he left them, and entering into the ship again departed to the other side.

Mark 8-12 and 13.

(58) Ye men of Israel, hea these words; Jesus of Nazareth, a man approved of. God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know.

The Acts 2-22.

they should take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse.

Mark 6-8.

(59) And commanded them that (59) Provide neither gold, nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor staves, for the workman is worthy of his meat.

Matthew 10-9 and 10.

- (60) For as many as have sinned (60) Because the law worketh without law shall also perish without law, and many as have sinned in the law, shall be judged by law. Romans 2-12.
 - wrath, for where no law is there is no transgression. Romans 4-15.

none righteous, no, not one

Romans, 3-10.

(61) Confess your faults one to (61) As it is written, there is another and pray one for another, that ye may be The effectual ferhealed. vent prayer of a righteous man availeth much.

James 5-16.

of the earth, that it should not be removed for ever.

Psalms 104...5.

One generation passeth away and another generation cometh but the earth abideth for ever.

Ecclesiastes 1-4.

(62) Who laid the foundations (62) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. II Peter 3-10.

> And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest. and they all shall wax old as doth a garment.

> > Hebrews 1-10 and 11.

(63) My brethren, count it all (63) And lead us not into tempjoy when ye fall into divers temptations.

James 1—2

tation but deliver us from evil; for thine is the kingdom, and the power, and the glory for ever. Amen.

Matthew 6-13.

(64) Whosoever is born of God (64) If we say that we have no doth not commit sin; for and he can not sin because he is born of God.

I John 3-9

sin, we deceive ourselves his seed remaineth in him; and the truth is not in us.

I John 1-8

For there is not a just man upon earth, that doeth good, and sinneth not.

Ecclesiastes 7-20.

(65) But to him that worketh (65) What doth it profit, my not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even David also describeth the blessedness of the man unto Ye see then how that by works whom God imputeth righteousness without works.

Romans 4-5 and 9

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast.

Ephesians 2-8 and 9

brethren, though a man say he hath faith, and have not works? Even so faith, if it hath no works, is dead being alone.

a man is justified and not by faith only; for as the body without the spirit is dead, so faith without works is dead also.

James 2-14,17, 24 and 26.

(66) For the Lord your God is (66) (For the children being not God of gods and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward.

Deuteronomy 10—17

For there is no respect of persons with God.

HA marqua medit sant 81

Romans 2-11

yet born, neither having done any good or evil, the purpose of God according to election might stand, not of works but of him that calleth): it was said unto her, the elder shall serve the younger, as it is written, Jacob have I loved but Essau have I hated.

Romans 9-11 to 13.

not, therefore ye sons of Jacob are not consumed.

Malachi 3-6

67) For I am the Lord, I change (67) And God saw their works that they turned from their evil way and God repented. of the evil, that he had said that he would do unto them and he did it not.

Jonah 3-10.

(68) And the men which jour- (68) And they that were with neved with him stood speechless, hearing a voice, but seeing no man.

The Acts 9-7

me saw indeed the light and were afraid but they heard not the voice of him that spake to me. The Acts 22-9: 26-14.

(69) And Jesus came and spake (69) And he saith unto them. unto them saying, all power is given unto me in heaven and in earth.

heaven. Then returned they

Matthew 28-18

ye shall drink indeed of my cup, and be paptized with the baptism that I am baptized with; but to sit on my right hand, and on left is not mine to give, but it shall be given to them for whom it is prepared of my father.

Matthew 20-23; Acts 1-7.

(70) Jesus saith unto her, Touch (70) In the end of the sabbath, me not; for I am not yet ascended to my father, but go to my brethren, and say unto them, I ascend unto my father and your father; and to my God and your God.

John 20-17

as it began to dawn toward the first day of the week came Mary Magdalene, and the other Mary to see the sepulchre; and as they went to tell his disciples, behold, Jesus met them saying, All hail. And they came and held him by the feet and worshipped him.

Matthew 28-1 and 9.

- (71) And he led them out as (71) And when he had spoken far as to Bethany, and he lifted up his hands and blessed them.
- And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Luke 24-50 and 51.

Afterwards he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart because they believed not them

these things, while they beheld, he was taken up; and a cloud received him. out of their sight, and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Then returned they

which had seen him after he was risen. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Mark 16-14 and 19.

unto Jerusalem from the mount called Olivet which is from Jerusalem a sabbaths day's journey.

The Acts 1 ... 9 to 12.

Thus Christ ascended 1, from Bethany (Luke 24-50, 51) 2, from Mount Olivet (Acts 1-9, 12); 3. from a house in Jerusalem (Mark 16-14. 19); and 4, apparently from Galilee also (Matt. 28: 16-20).

(72) Now this man (Judas) (72) And he (Judas) cast down purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. The Acts 1-18.

the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel and bought with them the potter's field to bury strangers in.

Matt. 27-5.

(73) That Christ should suffer, (73) And he that was dead came and that he should be the first that should rise from the dead, and should shew

forth, bound hand and foot with grave clothes and his face was bound about with light unto the people and to the Gentiles.

The Act 26-23.

And from Jesus Christ who is the faithful witness, and Now when he came nigh to the the first begotton of the dead, and the price of the kings of the earth, unto him that loved us and washed us from our sins in his own blood.

The Revelation 1-5.

a napkin. Jesus saith unto them, loose him and let him go.

John 11-44.

gate of the city, behold there was a dead man carried out, the only son of his mother and she was a widow and much people of the city was with her. And when the Lord saw her, he had compassion; and said unto her, Weep not. And he came and touched the bier and they that bore him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak, and he delivered him to his mother.

Luke 7-12 to 15. Also see II Kings 4-32 to 35

(74) For as Jonas was three (74) In the end of the sabbath days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth.

Matthew 12-40.

as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre: He is not here for he is risen, as he said. Come see the place where

the Lord lay. Matthew 28-1 and 6. Also see John 20-1.

Thus Jesus Christ only remained 1 day and 14 night in the heart of the earth.

(75) And at the ninth hour (75) I and my father are one. Jesus cried with a loud voice, saying Eloi, Eloi is, being interpreted, My God, my God, why hast thou forsaken me. ? Mark 15-34.

John 10-30.

lama sabachthani? which For in him (Jesus) dwelleth all the fulness of the Godhead bodily.

Colossians 2-9.

(76) And it was the third hour (76) And it was the preparation and they crucified him.

Mark 15--25.

of the passover, and about the sixth hour and he saith Jews, behold the unto your king. But they cried out, Away with him. away with him, crucify him. Pilate saith unto them shall I crucify your king? The chief priests answered, We have no king but Caesar.

Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away.

John 19-14 to 16.

(To be continued.)

The Testimony of Khadijah.

(Communicated.)

There is a curious incident in the life of the Prophet which throws a good deal of light on the conjugal relation and mutual love that subsisted between him and his wives, especially Khadijah, daughter of Khuweilad. On the very first page of the Bukharee we find a tradition as related by Ayesha which runs thus:—

The first beginning of the Prophet's inspiration were real visions. Every vision that he saw was clear as the morning dawn. These again provoked the love of solitude. He would repair to a cave on mount Hira, and there pass whole days and nights in prayer and meditation, before he ever thought of returning home. When he returned home, he provided himself for his next sojourn in the wilderness. This went on till the truth burst upon him in the cave. The angel appeared to him and said, Read. The Prophet said he was unable to read. Whereupon the angel did so tightly gripe him that he thought death had come upon him. Letting him alone, the angel again exhorted him to read, but again he modestly refused with the simple words. 'I can not read.' Whereupon he griped him twice again as before. Then the angel called upon him to read, saying, Read in the name of thy Lord, who created man from congealed blood. Read for thy Lord is most beneficent. He hurried home whilst his heart was palpitating with intense fear and appeared before Khadijah, daughtar of Khuwailad, and said "Wrap me up! Wrap me up!" Whereupon she did so until fear was passed. Then he related the whole story to Khadijah and said. "Verily I began to fear for my life." "Never" replied his faithful wife, "the Lord will never suffer it thus to be. Verily thou art very careful of consanguinity. Thou bearest the burden of the homeless, the

helpless and the forlorn. Thou provideth the indigent and those that can not provide themselves. Thou richly entertainest the guests and helpest the people in their misfortunes and in the calamities that of sudden overtake them." Accompanied by him she then repaired to her cousin who had been an Arab convert to Christianity during the period of Ignorance, Now he was old and blind. 'Son of my uncle' said Khadijah, 'Listen to what thy brother has to relate.' When the Holy Prophet had related all that had passed between him and the angel, Warca exclaimed 'Verily the same Namous (angel) appeared to Moses. I wish I were a youth. Would I could live up to that time when thy people would exile thee from thy home!" The Prophet enquired of him if they would really expel him from Mecca, to which the old man replied "Be of good cheer! Never did a prophet appear unto a people but he was persecuted. If you are invested with prophethood while I am yet alive, surely will I stand by you." Not long after this Warca died. For a time the angel ceased to appear (which made the Prophet very much downcast. "I was wandering in this mood" says the Holy Prophet, "when I was suddenly arrested by a voice from heaven. I looked up, when to my consternation, it was Gabriel again upon a throne between the heavens and the earth. Terrified I returned home and began to repeat, 'Wrap me up' when God sent down His revelation 'Oh thou that art covered! Arise and warn. And glorify thy Lord. Purify thy garments and depart from all uncleanliness.

It is admitted on all hands that broadly speaking no two persons can be on more familiar and intimate terms than husband and wife. Each to each is the receptacle of doubts and longings. If any person in the world can be said to possess the inmost secrets of the other, it is he or she that enjoys this connubial state. For fifteen years Khadijah had lived with the Prophet and bore to him sons and daughters. She fully

appreciated the noble genius and commanding mind of her husband, which his reserved and contemplative habit, while it veiled from others, could not conceal from her. He on his part not only reciprocated the feelings of fond attachment when she was alive, but ever afterwards when she was dead he cherished the memory of his departed wife, which made Ayesha somewhat envious of that dead lady's hold on her husband's fancy. Such was his love for Khadeejah that he would not even forget her distant friends on occasions like the Great Sacrifice. How much confidence and intimacy must have subsisted between the pair can be fairly guessed. In such circumstances the testimony of such an inspiring lady must carry more weight than all the Muirs and Sprengers put together. For hers was a position which enabled her to know better than all who are now groping in the dark as to what lay at the bottom of such a master mind as completely revolutionised the world during the short span of years that was vouchsafed to him.

Being thoroughly acquainted with the life of the man during the fifteen years of her married life as well as his early Meccan days when from his very boyhood he was given the title of Al-Amin (the Faithful), well could she exclaim, "Never, the Lord will never suffer it thus to be." According to her he was the very paragon of excellence. There was no virtue which was not possessed by him. As such God could not suffer him to be ruined.

What the fear was which caused the Prophet to shrink back and return home, is not precisely stated here. But it is plain that he was not afraid of Gabriel or of the heavenly sound, for we are informed that when after the first meeting with the angel, the revelation ceased coming upon him for a time, it made him quite downcast and dejected. It is to this dejection and utter absorption in the one idea of seeing the unseen and hearing the unheard sound of that love which ever flitted before his lovely, albeit simple, imagi-

nation that the Holy Quran refers in the verse 'Verily We found thee, lost in excessive love and We guided thee.' he could not be afraid of the one thing he was seeking in the world. The fact is that he at once grasped the terrors of the situation. He saw a nation rude, illiterate, totally deficient in the arts of civilization, ingorant to a letter, given to lust and carnal passions, fond of war and rapine, blood-thirsty, and quite innocent of things spiritual. He saw their rank idolatry and stubborn superstition which brooks no reason or warning. He at once pictured to himself the precarious position he occupied. They would muster to a man to extinguish the last spark of life if ever he dedounced their national gods. Then he foresaw the state of his own followers, bleeding to death, gagged, broken between the camels, or scorched in the burning sand. The picture made his heart come to his mouth. This it was which made him terrified. It seemed a hopeless task. Ah, if he could evade it. Moses was also placed in the same predicament. When God commanded Moses to go to Pharaoh and his nobles, he said, "O my Lord! truly I have slain one of them, therefore fear I lest they slay me. My brother Aaron is clearer of speech than I. Send him, therefore, with me as a help, and to make good my cause, for I fear lest they treat me as an impostor. He said, 'We will strengthen thine arm with thy brother, and We will give power unto you both, and they shall not equal you in our signs. Ye twain and they who shall follow you, shall gain the day." (xxviii, 33-35) In similar strain does the Holy Book speak of it elsewhere. The words of Moses clearly show that it was with great reluctance that Moses accepted the office of prophethood. The fear of the Holy Prophet, may peace and the blessings of God be upon him, was similar to the fear of Moses. The words of Khadijah are couched in tones which can not be mistaken. They are the direct answers to his inmost fears. As yet he had not received the comforting messages which afterwards acted as props against his deeply

affected spirit. This was his first opportunity and the words still rang in his ears. How should he be consoled. The words of his wife came as a balm to his hurt mind. 'Never shall God bring you to grief," for he was the most virtuous of the virtuous. Even Warca speaks in the same strain. Never was a prophet sent to a nation but was persecuted by his country men. But he should be of good cheer. The same angel that appeared to him, appeared also to Moses. And Moses in the end succeeded.

No one, not even an atheist, can discard the testimony of one who was so dear and near to the Prophet, as well as the united testimony of his fellow townsmen who acclaimed him with one accord as the most faithful and trustworthy among them.

Now in contrast with this vivid picture of the Prophet's early life so succinctly summed up by Khadijah at the critical point of his life when the future of Islam was hanging in balance, what do we find about Jesus? A mere blank of thirty years. And the best testimony for his high character is to be found in the opprobrious epithets of a glutton, a wine-bibber, &c. Even his own kith and kin regarded him as one possessed The fidelity sincerity and faith of evil spiritsinspired even into the elite of his disciples can be gathered from the Gospels. Even to the end of Jesus' ministry they could not understand his mission, and when he was involved in trouble some of them went the length of denying him. . totally one of them even sold him into the hand of his foes. Whilst Jesus' mission is devoid of all support, we have ample material wherewith to rear that majestic temple of the Arabian Prophet, against which the storm and waves dash in vain. Surely he is the only historic prophet in whose case "these is the full light of day upon all that light can ever reach at all," and this is true not only of the days of his ministry but also of his previous career. The testimony of his wife and compeers proves him beyond the shadow of doubt that if any person was fit to receive the honours of prophethood, it was he, for his previous life had paved the way for it. Jesus' life is that of a person who at the age of 30 suddenly emerged out of mere obscurity that completely shrouded the early years of his life. Hence his claim to prophethood falls far short of that of the Holy Prophet (on whom be peace and the blessings of God).

Notes and Comments.

Tolstoy's Opinions.

The absurdity of the fundamental Christian doctrines is so apparent that no independent thinker can believe in them for a moment. Hence we find that the number of such persons as have rejected the peculiar tenets of Christianity is daily rising in Christian lands. Among those great men who have openly denounced Christian doctrines may be mentioned the name of the late Count Tolstoy. In "What Tolstoy Taught," edited by Bolton Hall (B. W. Huebsch, New York City, \$1.50), says The Truthseeker, is given in Tolstoy's own words the substance of his 'infidelity' (pages 166—9) as follows:—

"I deny the incomprehensible Trinity: the fable, which is altogether meaningless in our time, of the fall of the first man; the blasphemous story of a God born of a virgin to redeem the human race (My Life, 579).

" No religion has ever preached things so evidently incompatible with reason and with contemporary knowledge, or so immoral, as the doctrines preached by church-Christianity. Not to speak of all the absurdities of the Old Testament, or of the many immoral horrors, such as injunctions to massacre children and whole populations at God's command; ... not to dwell on all that, what can be more absurd than that the sky opened and a voice spoke from up there; that Christ flew into the sky and sits somewhere at the right hand of his Father; or that God is both One and Three, not three Gods like Brahma, Vishnu and Shiva, but One and yet Three? And what can be more immoral than the terrible doctrine that an angry and revengeful God punishes all men for Adam's sin, and sent his son to earth to save them, knowing beforehand that men would kill him and would therefore be damned, and that salvation from sin depends on being baptized; or in believing that all

these things really happened, and that the son of God was killed by men that men might be saved, and that God will punish with eternal torments those who do not believe this? (M. L., 599.)

"It is very well argued that Christ never existed, the probability is as strong against as for it... The moral teaching of goodness... flows not from any one source in time or space, but from the whole spiritual life of humanity in its entirety" (M. L., 56). And on pp. 181-3:

"The arbitrary separation of the metaphysical and ethical aspects of Christianity entirely disfigures the doctrine, and deprives it of every sort of meaning. The separation began with the preaching of Paul, who knew but imperfectly the ethical doctrine set forth in the Gospel of Matthew, and who preached a metaphysico-cabalistic theory entirely foreign to the doctrine of Jesus; and this theory was perfected under Constantine, when the existing pagan social organization was proclaimed Christian simply by covering it with the mantle of Christianity. The church in spite of all Constantine's crimes and vices admits that arch-pagan to the category of the saints: after him began the domination of the councils, and the center of gravity of Christianity was permanently displaced till only the metaphysical portion was left in view. And this metaphysical theory with its accompanying ceremonial deviated more and more from its true and primitive meaning, until it has reached its present stage of development, as a doctrine which explains the mysteries of a celestial life beyond the comprehension of human reason, and, with all its complicated formulas, gives no religious guidance whatever with regard to the regulations of this earthly life" (M. R., 245-6).

"Let it be considered that these selected gospels are the work of many human minds, that during centuries they underwent endless revisions, that all the Gospels of the fourth century which have reached us are written without punctuation or division into verse and chapter, and that the actual number of different renderings for gospels passages is estimated at fifty thousand" (S. C. T.)

It will not perhaps be out of place here to add that Count Toletoy very much appreciated an article on Muslim heaven and hell by the Promised Messiah, and wrote to us, saying, "The ideas are very profund and true."

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Review.

The Jewish Sources of the Sermon on the Mount, by Gerald Friedlander, Minister of the Western Synagogue, London. In this book the learned author clearly sets forth the relation of Christianity to Judaism, not only by way of contrast, but also by way of comparison. The learned Jew has limited the scope of his inquiry to the Sermon on the Mount which is said to occupy in the New Testament the same place which in the Old Testament is occupied by the Ten Commandments. learned author has conclusively established the fact that a Jew has nothing to learn from Christianity. He has successfully traced every line of the Sermon to Jewish sources, and has shown that the teachings embodied in the sermon were familiar to the Jews of the time of Jesus. He has not been content with giving only a single parallel to each of the verses of the Sermon; on the other hand, for every line of the Sermon he gives several parallels from Jewish sources. He has shown the teachings of Judaism to be equal and in some points superior to the ethical code of Christianity. The author seems to be conversant not only with Jewish but also with Christian literature, and his book is a valuable contribution to comparative theology. The book is published by George Routledge and Sons, London. In America, the book can be had from the Block Publishing Co., New York.

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THE TEACHINGS OF ISLAM

Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, viz., (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion of one of its parts:—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, "Review of Religions," Qadian, India, or Messrs. Luzac and Co., 46, Great Russell Street, London, W. C.

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بسم الله الرحمن الرحيم نحمد ه و نصلي على رسوله الكريم

Contradictions in the Holy Bible, II.

(Selected by M. Shams-ud-Din Mujahid.)

(77) And Jesus said unto him. (77) Jesus saith unto her, Touch Verily I say unto thee; To-day shalt thou be with me in paradise.

Luke 23...43.

(Jesus said this to one of the robbers that were hanged with him on the cross).

me not; for I am not yet ascended to my father: but go to my brethren, and say unto them, I ascend unto my father, and your father; and to my God, and your God.

John 20-17.

- (Jesus, according to the New Testament. remained in hell for three days, in consequence of his accursed death on the cross. See Acts. 2-31.)
- beholding afar off, which followed Jesus from Galilee
- (78) And many women were there (78) Now there stood by the cross of Jesus his mother and his mother's sister.

ren.

ministering unto him.

Among which was Mary Magdalene and Mary the mother
of James and Joses and the
mother of Zebedee's child-

Matthew 27-55 and 56.

Mary the wife of Cleophas and Mary Magdalene.

John 19—25.

(79) And he said, I tell thee, (79) And when she saw Peter
Peter, the cock shall not crow this day, before that
Thou shalt thrice deny that thou also wast with Jesus of Nazareth. But he de-

Luke 22-34.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the cock shall not crow, till thou hast denied me thrice.

John 13-38.

warming himself, she looked upon him and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch and the cock crew. And a maid saw him again and began to say to them that stood by, this is one of them. And he denied it again. And a little after, they that stood by said again Peter, Surely thou art one of them for thou art a Galilean and thy speech thereto. But he agreeth began to curse and to swear, saying, I know not this man of whom ye speak.

And the second time the cock crew. And Peter called to mind the word that Jesus

said unto him. Before the cock crow twice thou shalt deny me thrice. when he thought thereon, he wept.

Mark 14-67 to 72.

(80) But all this was done that (80) That the saying might be the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

Matthew 26-46.

fulfilled which he spake, Of them which thou gavest me have I lost none.

John 18-9.

the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.

John 13-1 and 2.

Then the band and the captain and officers of the Jews took Jesus and bound him. John 18-12.

And it was the preparation of the passover, and about

(81) Now before the feast of (81) Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John saying, Go and prepare us the passover that we may eat. And when hour was come he sat down and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer.

> Luke 22-7 and 8 .-Luke 22--14 and 15. (According to John, he was being tried in the court of Pilate when it was the preparation of the passover,

the sixth hour: and he (Pilate) saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King but Caesar. John 19-14 and 15. while according to Luke, he was feasting with his twelve disciples on the day of the passover.)

hath are mine, therefore said I, that he shall take of mine and shall shew it unto you.

John 16-15.

Who (Jesus) being in the form of God thought it not robbery to be equal with God. Philippians 2-6.

(82) All things that the Father (28) But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father.

Mark 13-32.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father for my Father is greater than I.

John 14-28.

· 83 And Jesus said unto them, verily, I say unto you that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the

(83) Jesus answered them. chosen you Have not I twelve, and one of you is a devil?

John 6-70, The son of man indeed goeth as it is written of him but woe to that man by whom

twelve tribes of Israel. Matthew 19--28. the son of man is betrayed! Good were it for that man if he had never been born. Mark 14-21.

(84) Take therefore no thought (84) But if any provide not for for the morrow: for morrow shall take the thought for the things of itself. Sufficient unto the day is the evil thereof.

his own and specially for those of his own house, he hath denied the faith and is worse than an infidel.

I Timothy 5-8.

Matthew 6-34.

to destroy the law, or the prophets. I am not come to destroy, but to fulfil.

For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. ever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of whosoever heaven; but shall do and teach them the same shall be called great in the kingdom of heaven.

Matthew 5-17 to 19.

(85) Think not that I am come (85) Wherefore, my brethren. ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

> Romans 7-4. Whoso- Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man. making 80

> > Ephesians 2-15. All (Prophets) that ever came before me are thieves and robbers but the sheep did not hear them.

peace.

John 10-8.

unto them, Though I bear record of myself, yet my record is true : for I know whence I came and whither I go; but ye can not tell whence I came and whither I go. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

John 8-14 and 18.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John and he hare witness unto the truth. But I receive not testimony from man but these things I say, that ye might be saved.

John 5-32 to 34.

(87) And he said unto them, (87) Then came David to Nob. to Have ye never read what David did, when he had need and was an hungred, he, and they that were with him.

How he went into the House of God in the days of Abiathar the high priest and

(86) Jesus answered and said (86) If I bear witness of myself, my witness is not true.

John 5-31

And ye also shall bear witness, because ye have been with me from the beginning.

John 15-27.

Ahimelech the priest Ahimelech was afraid at the meeting of David and said unto him, Why art thou alone and no man with thee.

So the gave priest him hallowed bread; for there

the shewbread. did eat which is not lawful to eat, but for the priests and gave also to them which were with him?

Mark 2-25 and 26.

was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

I Samuel 21-1 and 6.

And one of the sons of Ahimelech son of Ahitub, named Abiathar, escaped, and fled after David.

I Samuel 22-20

nal life and they shall never perish, neither shall any man pluck them out of my hand.

John 10-28.

(88) And I give unto them eter- (88) Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed seducing spirits, and doctrines of devils.

I Timothy 4-1.

son of the be called the Highest. And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Luke 1-32 and 33.

(89) He shall be great and shall (89) Jesus answered, My kingdom is not of this world : if my kingdom were of this world then would my servants fight, that I should not be delivered to the but now is my Jews: kingdom not from hence.

John 18-36.

He came unto his own and his own received him not.

John 1-11.

the way, the truth, and the

(90) Jesus saith unto him, I am (90) But in every nation he feareth him that

life: no man cometh unto the Father, but by me.

John 14-6.

worketh righteousness accepted with him.

Acts 10-35.

Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.

The Acts 4-12.

(91) Ask, and it shall be given (91) Strive to enter in at the you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened.

Matthew 7-7 and 8.

strait gate: for many, say unto you, will seek to enter in, and shall not be able.

Luke 13-24.

(92) And they came to Jericho, (92) And as they and as he went out of Jericho with his disciples and a great number people, blind Bartimaeus. the son of Timaeus, sat by the high way side begging. And when he heard that it was Jesus of Nazareth, he began to cry out and say. Jesus, thou son of David. have mercy on me.

Mark 10-46 and 47.

departed from Jericho. great multitude followed him and behold two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. Matthew 20-29 and 30.

- (93) Therefore being a prophet (93) Now the birth of Jesus and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.
 - Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together. she was found with child of the Holy Ghost.

Acts 2-30.

Matthew 1-8.

(94) And they came over unto (94) And when he was come the other side of the sea. into the country of Godorenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit. And forthwith Jesus gave them leave and the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea.

Mark 5-1,2 and 13.

to the other side into the country of the Gergesenes, there met him two possessed with devils coming out of the tomb exceeding fierce so that no man might pass by that way So the devils besought him saying, If thou cast us out, suffer us to go away into the herd of swine. he said unto them. Go. and when they were come out, they went into the herd of swine, and, behold the whole herd of swine ran violently down a steep place into the sea, and . perished in the waters.

Matthew 8-28, 31 and 32.

- (95) And ye shall be betrayed (95) And ye shall be hated both by parents and brethren, and kinsfolk and
 - of all men for my name's sake. But there shall not

friends; and some of you shall they cause to be put to death.

an hair of your head perish. Luke 21-17 and 18.

Luke 21-16.

(96) And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease. Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely you have received, freely give.

Matthew 10-1 and 8.

(96) Ane Jesus rebuked the devil, and he departed out of him and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? Matthew 17-18 and 19.

(97) And God said, let the (97) And out of the ground waters!bring forth abundantly the moving creature that hatk life and fowl that may fly above the earth in the open firmament of heaven.

Genesis 1-20.

the Lord God formed every beast of the field and every fowl of the air and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature that was the name thereof.

Genesis 2-19.

(98) I love them that love me, and those that seek me early shall find me.

Proverbs 8-17.

(98) Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me.

Proverbs 1-28.

For every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh, it shall be opened.

Matthew 7-8.

(99) Every moving thing that (99) Nevertheless these ye shall liveth shall be meat for you: even as the green herb have I given you all things. Genesis 9--3.

not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare and the coney: for they chew the cud but divide not the hoof. therefore they are unclean unto you. And the swine because it divideth the hoof. yet cheweth not the cud, is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcase.

Deuteronomy 14-7 and 8.

(100) But I say unto you that (100) Then said he unto them. that ve resist not evil but whosoever shall smite thee on the right cheek, turn him the other also.

Matthew 5-39.

Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword.

Matthew 26-52.

But now he that hath a purse, let him take it and likewise his scrip, and he that hath no sword, let him. sell his garment and bay .

And they said, Lord, behold here are two swords, and he said unto them, it is enough.

Luke 22-36 and 38.

(101) And surely your blood of (101) And Cain talked with your lives will I require, at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.

Genesis 9-5 and 6.

A hel his brother and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him. And the Lord said unto him, therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him, should kill him.

Genesis 4-8 and 15.

(102) And when the Sabbath (102) The first day of the week was past, Mary Magdalene and Mary the mother of James and Salome brought sweet spices that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

Mark 16-1 and 2.

(103) And there was no more (103) And there was war betunto the five and thirtieth year of the reign of Asa.

II Chronicles 15-19.

cometh Mary Magdalene early, when it was yet dark, unto the sepulchre and seeth the stone taken away from the sepulchre.

John 20-1.

ween Asa and Baasha, king of Israel all their days.

I Kings 15-32.

(104) So Baasha slept with his (104) In the six and thirtieth fathers, and was buried in Tirzah, and Elah his son reigned in his stead. In the twenty and sixth year of Asa, King of Judah, began Elah the son of Baasha to reign over Israel in Tirzah, two years.

I Kings 16-6 and 8.

year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah

(This shows that Baasha built a city 10 years after his death).

(105) Go and proclaim these words toward the north and say, Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever.

Jeremiah 3-12.

(105) And then even thyself shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

Jeremiah 17-4.

(106) The Law of the Lord is (106) For we know in part, perfect, converting the soul, the testimony of the Lord is sure, making wise the simple.

Psalms 19-7.

and we prophesy in part. I Corinthians 13-9.

(107) Now the man Moses was (107) And Moses was wroth very meek, above all the with the officers of the host,

men which were upon the face of the earth-

Numbers 12-3.

with the captains over thousands and captains hundreds which came from the battle, and Moses said unto them, Have ye saved all the women alive? Behold these caused the children of Israel through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Now, therefore kill every male among the little ones and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him, keep alive for yourselves.

Numbers 31-14 to 18.

(108) And when Saul enquired (108) And Saul enquired not of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

I Samuel 28-6.

of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

I Chronicles 10-14.

- (109) But if there be no re- (109) As the cloud is consumed surrection of the dead, then is Christ not risen. In the
 - and vanisheth away : so he that goeth down to the

moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.

> I Corinthians 15-23 and 52.

Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 5-28 and 29.

(110, And when Jesus was (110) He (Jesus) entered into entered into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

Matthew 8-5 and 6.

shall come up no grave more.

Job 7-9.

For the living know that they shall die: but the dead know not anything, neither they any more a have reward; for the memory of them is forgotten.

Ecclesiastes 9-5.

Capernaum, and a certain Centurion's servant who was dear upto him, was sick, and ready to die, and when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

Luke 7-1 to 3.

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(111) The thieves also, which (111) And one of the malewere crucified with him, cast the same in his teeth. Matthew 27-44.

And they that were crucified with him, reviled him.

Mark 15-32.

factors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him. saying, Dost not thou fear God, seeing thou art in the same condemnation.

Luke 23-39 and 40.

(112) Then came the disciples (112) And when he was come to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place: and it shall remove; and nothing shall be impossible unto you.

Matthew 17-12 and 20.

(113) Thou shalt not kill. Exodus 20-13.

into the house, his disciples asked him privately, why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Mark 9-28, 29.

(113) And he said unto them, thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his com-

panion, and every his neighbour. Exodus 32-27.

(114) Then said Pilate unto him (Jesus), Hearest thou not, how many things they witness against thee. And he answered him to never a word, insomuch that the governor marvelled greatly.

Matthew 27-13 and 14.

(114) Then Pilate entered into the judgment hall again, and called Jesus and said unto him, Art thou the king of the Jews. Jesus answered him, sayest thou this thing of thyself, or did others tell it thee of me?

John 18--33 and 34.

(115) And when he was accused (115) The high priest then of the chief priests and elders, he answered nothing. Matt. 27-12.

asked Jesus of his disciples and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple whither the Jews always resort; and in secret have I said nothing.

John 18-19 and 20.

Lord, O Zedekiah, king of Judah; thus saith the Lord of thee, thou shalt not die by the sword, but thou shalt die in peace.

Jeremiah 34-4 and 5.

(116) Yet hear the word of the (116) And the King of Babylon slew the sons of Zedekiah before his eyes, he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and

put him in prison till the day of his death. Jeremiah 52-10 and 11.

Lord of Jehoiakim, king of Judah; he shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat and in the night to the frost.

Jeremiah 36-30.

(118) So all the genreations from (118) 1 Abraham begat Isaac, Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Matthew 1...17.

(117) Therefore thus saith the (117) So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead II Kings 24-6.

> and 2 Isaac begat Jacob, and 3 Jacob begat Judas, and his brethren. And 4 Judas begat Phares, and Zara of Thamar; and 5 Phares begat Esrom and 6 Esrom begat Aram; and 7 begat Aminadab; Aram and 8 Aminadab begat Naasson; and 9 Naasson begat Salmon; and 10 Salmon begat Booz of Rachab and 11 Booz begat Obed of Ruth and 12 Obed begat Jesse, and 13 Jesse begat David the king, and 14 David the king begat Solomon of her that had been the wife of Urias; and 15 Solomon begat Roboam;

and 16 Roboam begat Abia; and I7 Abia begat Asa, and 18 Asa begat Josaphat; and 19 Josaphat begat Joram; and 20 Joram begat Ozias and 21 Ozias begat Joatham; and Joatham begat Achaz: and 23 Achaz begat Ezekias and 24 Ezekias begat Manasses; and 25 Manasses begat Amon; and 26 Amon begat Josias and 27 Josias begat Jechonias and his brethren. about the time they were carried away to Babylon: And after they were brought to Babylon 28 Jechonias begat Salathiel; and 29 Salathiel begat Zorobabel and 30 Zorobabel begat Abjud and 31 Abjud begat Eliakim and 32 Eliakim begat Azor, and 33 Azor begat Sadoc : and 34 Sadoc begat Achim; and 35 Achim begat Eliud and 36 Eliud begat Eleazar and 37° Eleazar begat Matthan, 38 Matthan begat Jacob and 39 Jacob begat Joseph the husband Mary 40 of whom was born Jesus who is called Christ. Matthew 1 ... 2 to 16

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(119) Forty and two years old (119) Two and twenty years was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

II Chronicles 22...2.

(120) Be it known unto you (120) But he that shall blastherefore men and brethren. that through this man (Jesus Christ) is preached unto you the forgiveness of sins.

Acts 13...39.

old was Ahaziah when he began to reign and reigned one year in Jerusalem, and his mother's name was Athaliah, the daughter of Omri, King of Israel.

II King 8...26.

pheme against the Holy Ghost hath never forgive ness, but is in danger of eternal damnation.

Mark 3...29.

Unto the woman he said. I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring children, and thy forth desire shall be to thy husband and he shall rule over thee.

Genesis 3...16.

(Christian women are still undergoing this punishment in spite of the promise of forgiveness.)

(121) All the souls that came (121) Then sent Joseph, and with Jacob into Egypt. which came out of his loins. besides Jacob's sons' wives, all the souls were three

called his father Jacob to him, and all his kindred, three score and fifteen souls.

Acts 7...14,

score and six. And the sons of Joseph, which were born him in Egypt were two souls; all the souls of the house of Jacob, which came into Egypt, were three score and ten.

Genesis 46...26 and 27.

And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

Exodus 1...5.

(122) Wherefore Saul sent mess- (122) And when Saul engers unto Jesse and said, David go forth agains Send me David thy son, Philistine he said which is with the sheep.

Abner, the cantain of

And David came to Saul and stood before him: and he loved him greatly and he became his armourbearer.

And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

I Samuel 16...19, 21 and 22.

David go forth against the Philistine he said unto Abner, the captain of the host, Abner, whose son is this youth.? And Abner said, As thy soul liveth, O King, I can not tell. And the king said, Enquire thou whose son the stripling is. I Samuel 17...55 and 56.

(123) Do not bear false witness.

Mark 10...19.

(123) Then charged he (Jesus) his disciples that they should tell no man that he was Jesus the Christ.

Matthew 16...20.

(124) Honour thy father and (124) While he (Jesus) yet mother.

Mark 10...19. While he (Jesus) yet talked to the people, behold, his mother and his brethren

stood without, desiring to speak with him. Then one said anto him, Behold thy mother and brethren stand without, desiring to speak with thee. But he answered and said unto them that told him, Who is my mother? and who are my brethren?

Matthew 12...46 to 48.

(125) Verily I (Jesus) say unto (125) It is good neither to eat you, I wil drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Mark 14...25.

Behold a man (Jesus) gluttonous, and wine bibber, a friend of publicans sinners.

Matthew 11...19.

(126) But he (Jesus) turned and (126) Peter, an apostle said unto Peter, get thee behind me, Satan thou art an offence unto me.

Matthew 16...23.

(127) And thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son even first born.

Exodusi 4...22.

flesh nor to drink wine. Romans 14...21.

Jesus Christ.

I Peter 1...1.

(127) For I am a Father to Israel and Ephraim is my fiirstborn.

Jeremiah 31...9 and 20,

Also I will make him (David) my first born.

Psalms 89-27.

(128) For this is my blood of (128) Unto the woman He the new testament, which is shed for many for the remissiou of sins.

Matthew 26...28.

(God) said, I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children.

Genesis 3-16.

(Do not the ladies who believe in Jesus bring forth children in sorrow?)

(129) And I (Jesus) say unto (129) And he (Jesus) said unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery; and whoso marrieth her which is put away doth adultery.

Matthew 19...9.

them, Whosoever shall put away his wife and marry another, committeth adultery againsr her.

> Mark 10...11. (No exception)

Ahmad and Jesus as Prophets, III.

Predictions of the Second Advent.

The prophecies of Jesus respecting his death and resurrection have already been shown to be destitute of any real historical character. The only prophecy of Jesus that still awaits examination is that which speaks of his second coming. But before I enter upon a detailed examination of this prophecy, I wish to point out once more that we believe Jesus to be a true prophet, the Promised Messiah of the Jews, whose advent had been foretold by some of the Israelite prophets. But this belief of ours is not based on any evidence furnished by the Gospels. If we take him for a true prophet, it is because the Holy Prophet (upon whom be peace and the blessings of God) bore testimony to his truth. We know, on clear evidence, that the Prophet of Arabia was a true prophet and that the Holy Quran is the true Word of God, and as these say that Jesus, son of Mary, was a prophet of God, we take their word as true and include Jesus among the prophets of the house of Israel. for the Gospels, they furnish no trustworthy evidence of his being a prophet, much less a God. If we had solely the evidence of the Gospels to depend upon, we could not have taken him as a true prophet, for they not only represent him as a failure, but also as dying the accursed death of an impostor. But the Holy Quran frees him from all these charges and speaks of him as an apostle who lived the life of a true prophet and died a natural death in a land of mountains abounding in springs, which the discovery of his tomb at Khan Yar Street, Sringar, has conclusively proved to be Kashmere. As Jesus was a true messenger of God, I do not deny that he made any prophecies.

He may have made some prophecies, and they may have turned out true, but the four Gospels on which Christians base their religion can not at all be quoted to show that Jesus made any true prophecies. With the exception of one prophecy all the alleged predictions of Jesus were put to writing long after their supposed fulfilment * and therefore no Christian can blame us if we reject them as predictions that were put in the mouth of Jesus post eventum. There is only one prophecy which was yet an unfulfilled prophecy at the time of its writing, but unfortunately for the Christians that one prophecy also has turned out to be flagrantly false. This was the prophecy of the personal second advent of Jesus and it is the only prophecy which we know was published before the issue. Thus the evangelists had really given us something by which we could test the claims of Jesus. Had this prophecy turned out to be true, we could not but have accepted the claims of Jesus. Nay in that case, our doubts as to the truth of other prophecies which were published after the issue would have vanished altogether, and we would have taken them all as true prophecies, establishing the claims of Jesus as a prophet of God. Now that the only prophecy of Jesus which was published prior to the issue has set seal to its falsehood by its failure, our doubts as to the truth of other predictions have been only confirmed. In short much depended on this single prophecy. The whole truth of Christianity rested on this prediction, and if the truth of this prediction had been borne out by the issue, no one in the world could, consistently with reason, have denied the claims of Jesus as a true prophet. But now that the only prophecy by which. we could test his claims has turned out to be false, we can not be held blameworthy if we refuse to recognise Jesus as a Messenger of God.

^{*} There are some prophecies that refer to the Holy Prophet of Arabia, but according to the Christians they were all fulfilled in the time of the disciples.

Let us consider this prophecy in detail. It forms the subject of the discourse of Jesus which we find recorded in the twenty-fourth and twenty fifth chapters of Matthew, and which is given in an abridged form in Mark xiii, and in a more fragmentary form in Luke xvii and xxi. It consists of two parts, one speaking of the destruction of Jerusalem and the other dealing with the second advent, but the two are so inextricably woven together that they really form one prophecy. According to Matthew, as Jesus leaves the temple for the last time, and his disciples come to show him the magnificent buildings of the temple he tells them that a time was coming when all that they saw would be levelled with the ground and not one stone of the building would be left upon another. On being asked by the disciples when this would happen, and what would be the signs, of his second coming which in their idea was associated with such a crisis (v. 30), Jesus begins to enumerate the signs by saying:-

- (a) Many will come in my name saying, I am Christ: and they will seduce many. Many false prophets shall rise (vv 5, 11, 24).
- (b.) You shall hear of wars and rumours of wars, nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences and famines and earthquakes in diverse places. These are the beginnings of sorrow. (vv. 6—8.)
- (c.) The Gospel of the kingdom shall be preached in the whole world for a testimony to all nations. (v. 14.)
- (d.) The abomination of desolation, which was spoken of by David the prophet shall stand in the holy place: "he that readeth, let him understand."

 (v. 15).

- Instead of this, Luke says that Jerusalem shall be encompassed by armies (xxi, 20). He clearly refers to the siege of Jerusalem by Roman armies.
- (e.) This will be followed by great tribulation, such as hath not been from the beginning of the world until now, neither shall be. (v. 21).
- (f.) Then shall take place the coming of the son of man; as lightning cometh out of the east, and shineth even unto the west so shall also the coming of the son of mam be. (v. 27).
- (g.) The sun and the moon shall be darkened and the stars shall fall down from heaven. (v. 29).
- (h.) A sign of the son of man shall appear in heaven; all tribes of the earth shall mourn and shall see the son of man coming in the clouds of heaven with much power and majesty. (v. 30).
- (i.) He shall send his angels with a trumpet to gather together his elect. (v. 31).
- (j.) This generation shall not pass, till all these things be done. Heaven and earth shall pass but my words shall not pass. But of that day and hour no one knoweth, but the Father alone. (v. 35).
- (k.) The days of the coming of the son of man shall be like the days of Noah (v. 38).
- (l.) The coming of the son of man shall be (I) like coming of a thief (v. 43) and (2) like the sudden appearance of the bridegroom at midnight.
- (m) And when the son of man shall come in his majesty and all the angels with him, then shall he sit upon

the seat of his majesty and judge all nations of the world.

The question which we have to consider now is whether these announcements turned out to be true. The answer is plain. If we follow the words of the predictions as given in the Gospels, we must declare that all these announcements turned out to be flagrantly false. The prediction asserts positively that not only the destruction of the temple and the city but also all other signs that have been detailed above would take place within the lifetime of the then present generation and that the destruction of the temple would be soon followed by the end of the world and the judgment of the whole mankind. No sensible reader of the above mentioned chapters of the three Gospels can deny that the destruction of the temple is closely linked with the second coming of Jesus and that both these events are spoken of as taking place within the lifetime of those to whom Jesus was speaking.

As soon as the disciples hear Jesus speak of the destruction of the temple, they ask him about the time and signs of the fulfilment of these events. They say; "Tell us when shall these things be" and Matthew makes them add, "and what shall be the sign of thy coming and of the end of the world?" According to the other two evangelists, they only asked him about the time and signs of the fulfilment of his prophecy regarding the destruction of the temple. This leaves no doubt as to the fact that the signs and the time given by Jesus in his long discourse had a reference to the destruction of the temple. In other words, the threatened destruction was to be preceded by the appearance of false prophets and false Christs, wars and rumours of wars, rising of nations against nations, famines, pestilences and earthquakes, etc. These catastrophes were also to precede the coming of the son of man in the clouds of heaven with a flourish of trumpets and armies of angels and all

these events were to take place within the lifetime of the generation then living. This shows that the destruction of the temple was to be contemporaneous with or was to be followed immediately by the coming of the son of man "in the clouds of heaven with much power and majesty."

Another evidence which corroborates the foregoing conclusion is furnished by Luke who after mentioning the aforesaid signs says:—

"And when ye shall see Jerusalen compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance......there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles" (Luke xxi, 20-24). It is clear from this description that when the third evengolist was writing the above he had in his mind the capture of Jerusalem by the Romans and the accompanying events. The reader will find that this description is preceded by the predictions of earthquakes, pestilences, famines, wars and the appearance of false prophets and is followed by the announcement: "And then shall they see the son of man coming in a cloud with power and great glory." (Luke xxi, 27). This leaves no doubt as to the fact that according to the Gospels, Jesus was to appear immediately after the destruction of the temple and the desolation of the city, that all the manifold signs given in the Gospels were to be accomplished within the limits of that generation, and that the demolition of the temple was to be soon followed by the end of the existing order of things. Is there any Christian now living who can say that these predictions of Jesus turned out to be true? It is certain that

according to the three evangelists who give the prediction of the second coming of Jesus, the coming of the son of man in the clouds of heaven with power and great glory, and the end of the world were to take place immediately after the destruction of the temple, and that all these events were to occur within the limits of the then present generation; and it is equally certain that these events and sights were not witnessed by that generation, nay not even by the numberless generations that followed. Jesus is reported to have expressed himself very strongly; he said, "Heaven and earth shall pass away, but my words shall not pass away." It is, however, greatly to be regretted that his words have passed away, but the heaven and earth have not yet shifted even an inch from the place where they were in the early days of the Christian era.

We, however, will not ignore one part of the discourse to which the Christians often point as the specimen of a true prophecy of Jesus. This is the prophecy respecting the destruction of the temple and city of Jerusalem. Jesus is reported to have made this announcement with wonderful minuteness of detail and everything happened exactly as the evangelists say he had foretold. Luke gives the prophecy with greater detail than the other two evangelists.

According to him, this prophecy formed the subject of more than one discourse of Jesus. In Chapter XIX, he represents Jesus as addressing the city of Jerusalem in the following terms:—

"The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another." Luke similarly makes Jesus go into-minute details of the expected devastation of Jerusalem and

the accompanying events in his lengthy discourse on his second coming.

Now it is a noteworthy fact that that portion of the prophecy which related to the destruction of the temple and city was signally verified, while the other portion which related to the second advent of Jesus was singularly contradicted, by later history. How was it that every particular of one portion was realised with singular exactness while the other portion turned out to be utterly false? How are we to account for this difference? The explanation is very simple. The reason of this difference apparently lies in the fact that the predictions speaking of the fall of Jerusalem are pictures drawn after the events which they are said to foretell. while the predictions regarding the second coming of Jesus belong to the period when the Christian society was filled with sanguine expectations of the immediate return of Jesus in power and glory. If the Christians desire to give Jesus the credit of a true prophecy. let them prove that Luke and other evangelists wrote their Gospels before the fall of Jersusalem and that no one ever ventured to tamper with their text afterwards. The prophecy is given in the first three Gospels only, and I have in a previous article given the dates which have been assigned to them by the critics. The time assigned to the composition of the first Gospel is A. D. 80-100 and the earliest date which the critics give to the third Gospel is A. D. 80. A document very similar to Mark is believed to have been made use of first by the author of the third Gospel and then by the unknown writer of the first Gospel, and therefore Mark may be taken to be of an earlier date, but the Chaistians can not show that Mark's Gospel existed in its present form before the capture of Jersusalem. Besides it has been shown that the Marcan document was subjected to constant revision. See Encyclopaedia Britannica, new edition. The chief evidence produced in support

of the Marcan authorship of the second Gospel is a fragment of Papias quoted by Eusebius from a work written about 140 A. D. According to that fragment, Mark, after the death of Peter recorded the words and deeds of Jesus as he had heard them delivered by Peter but he was unable to arrange the matter "in order" because he had not been a personal follower of Jesus. As the Gospel now ascribed to Mark narrates the story of Jesus in as good order as any other Gospel, it follows that it must be of a much later date. As Peter lived until the Neronian persecution in 67 A. D. (see Encyclopaedia Britannica, ninth edition, Vol. XVIII, page 696), hence the Gospel according to Mark must have been written some years after 67 A. D., in other words, it must be of a date posterior to the capture of Jerusalem which took place in 70 A. D. Thus it was quite easy for the writer of the second Gospel to put in the mouth of Jesus the prophecy of an event which he had witnessed with his own eyes.

Thus the prophecy of the destruction of the city and temple as given in the three Gospels can not be quoted as an evidence in support of the claims of Jesus either to Godhead or to prophethood. The only prophecy* which was published before its fulfilment was that of the second advent, and we have seen that it turned out to be false.

There is another strange circumstance in connection with Jesus' alleged prophecy of the destruction of the temple which is worth noting here. Matthew and Luke do not give the names of the persons who questioned Jesus with regard to the signs and time of the fulfilment of his prophecy. The latter says the question was publicly put by "some," the former says it was the "disciples" that came privately to Jesus, saying, "When shall these things be?" But Mark gives

^{*}See note on a previous page,

us the very names of the persons that put the question to Jesus. According to him, it was Peter and James and John and Andrew that asked him apart, " Tell us, when shall these things be?" Now this is a very precious piece of information, for one of these persons is said to be the author of the fourth Gospel, and therefore instead of listening to the reports of the story from persons who were not present there, we can turn to the fourth Gospel for first hand information. Its report must be very accurate for its alleged author was one of the privileged four who had the pleasure of listening to the discourse of Jesus as he spoke to them apart on mount Olivet. Let us therefore turn to the fourth Gospel and see what its author has to say on this subject. But to our utter disappointment, we find that this Gospel has not a word to say about the destruction of the temple, or the second coming of Jesus. In vain do we turn over its leaves for information, we find not a trace of the discourse which its alleged author heard from his master. What is the cause of this silence? How is it that the first three Gospels dwell at some length on the prophecy of the second coming, while the fourth Gospel observes discreet silence about it. The reason of this should be sought in the period of its composition. The first three Gospels were written when the Christian society was expecting the immediate return of Jesus, while the fourth Gospel was written at a later period when the people had begun to scoff at these expectations. They had begun to ask, where is Jesus and where are the signs of the end of the world. No change was witnessed in the order of the universe. From 2 Peter III, it appears that there. had come into existence many scoffers who had begun to ask the Christians :- "Where is his promise or his coming? For since the time that the fathers slept, all things continue as they were from the beginning of the creation."

Long years had passed since the announcement of the

prophecy; the generation in whose lifetime the coming of Jesus and the end of the world were promised had passed away and yet there was no sign of the coming of the Lord.

How could then a writer writing at such times and under such circumstances be expected to record the promise of Jesus that he would come back with power and glory in the lifetime of the then living generation to judge all the nations of the earth. The failure of the prophecy had become apparent, hence the best course for the fourth evangelist to adopt was to observe total silence.

We have shown in our last article on the subject that the author of the fourth Gospel was not John the aposlle, but some other person.

That the primitive church expected the speedy return of Jesus together with the end of the universe is apparent, not only from the first three Gospels but also from other portions of the New Testament (1 Cor. X. 11, XV. 51; Phil. IV. 5; 1 Thess. IV. 15 ff; James V. 8; 1 Peter IV. 7; 1 John II. 18; Rev. I 1, 3, III, 11, XXII, 7, 10, 12, 20). The communistic experiment of the first Christians (Acts IV, 32—35) was also in consequence of their belief in the speedy return of Jesus in glory and the approaching end of the world. This belief led the first three evanglists to publish the prophecy of Jesus that he was coming back in glory and power to judge the world, and that the end of the world was to come upon the generation then living. But alas, these expectations turned out to be mere delusions.

To be continued.

Notes and Comments.

Teachings of Christ Thrown Contemptuously away by Christian States.

The Progressive Thinker of Chicago wrote some time ago that two Muhammadan missionaries had been arrested and booked under a charge of begging, and sent to jail, by the authorities of Los Angeles. They were, says the Chicago paper, in California as missionaries. They had travelled all over the world preaching the Quran. They are reported to have complained bitterly that missionaries should be sent to jail as criminals. We do not mean to enter into the question whether begging should or should not be treated as a crime. What we want to point out here is that if the Muhammandan missionaries that were sent to jail merely because they did not set out from their country having provided themselves with sufficient money to meet their travelling expenses, were criminals in the eyes of the Christian law of the United States, the disciples of Jesus whose example the Muhammadan missionaries followed should also be regarded as such. The Christian authorities of Los Angeles that sent the two Muslim missionaries to jail must have been well aware of the directions which their Lord Jesus the Christ gave to his disciples while sending them out to preach the Gospel to the people. "Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it, And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not

receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." (Matt. x, 9—14). In these directions Jesus plainly commands his disciples to take with them neither money nor shoes, nor staff, nor an extra coat, while going out to preach the Gospel, but to seek the house of a charitable person in the town or village which they visit, and ask him to supply them with food, drink and clothing. Is not this living on the charity of others? The disciples were strictly forbidden to take with them any provisions for their journey. It was upon the people to whom they delivered the message of Christ that they solely depended for their food, clothing and other necessaries. In his first epistle to the Corinthians, Paul says:—"If we have sown unto you spiritual things, is it a great thing if we shall reapyour carnal things?"

But these injunctions of Jesus and his apostles are rejected both by Christian missionaries and Christian states. The former openly break his commandments by filling their purses with gold, silver and brass and by taking with them many suits of clothes before starting on a a missionary journey, while the latter treat as a criminal any person who acts upon these directions of Jesus. Is not the conduct of the Christian missionaries and the law of the Christian states an affront to the teachings of Jesus? The Mussulman missionaries whom the Los Angeles authorities sent to jail as criminals were only acting on the precepts of Jesus. If they started on their missionary journey without providing gold. silver or brass or without taking with them extra sets of trousers, coats, waistcoats, and asked some charitable person to give them food, and clothing, they were only observing the law which Jesus has laid down for missionaries; and Christian authorities by sending these preachers to jail not only wounded the feelings of the Musalmans, but also offered an affront to the teachings of Jesus. Can there be a greater insult to Jesus

than to treat as criminal an act which was enjoined by him on his disciples?

It may be said that the instructions which Jesus gave to his disciples were suited only to the then state of society and that they can not be carried out under modern conditions when the society is much advanced in civilization. We are ready to admit this apology, but it is inconsistent with the theory that the teachings of Christ are the most perfect that were ever uttered by human lips and that they apply to all ages and all nations.

If the Muslim teachers instead of acting on the precepts of Jesus, had followed the commandment of the Holy Quran on this subject, they would have been spared the humiliating treatment which they met with at the hands of the Christian authorities of Los Angeles. The Holy Quran says:—

" Make provision for your journey, and the best provision is piety (ii, 153). The word which I have translated as piety has been explained as signifying abstention from begging &c. The Holy Prophet (may peace and the blessings of God be upon him) said "He who asks others for alms shall have not even a bit of flesh on his face on the Day of Judgment." (Bukharee and Muslim.) Again, "If any of you takes a rope, goes to the jungle to cut wood and comes with a bundle of sticks on his back, and sells it in the market and thus protects himself against disgrace, this will be much better for him than to ask others for bread." (Bukharee). Ibn Umr says: The Holy Prophet ascended the pulpit, exhorted men to give alms, to observe contentment and to abstain from asking for alms, "The upper hand (the hand of the donor)," said the Holy Prophet, "is better than the lower hand (i. e., the hand of one who receives the alms)."

The comments of the Chicago paper on the incident show

that the real cause of the arrests was that the poor missionaries preached a God different from the Jesus God. The paper says :- "Like a good many others, they (the Muslim preachers) have found out that in Christian Los Angeles every donated dollar must go to support a Jesus God, or somebody must go to jail, and that is not all; any other religious God who wants to have any show in this section of the world must take out a license, paying an amount into the city treasury according to the municipal estimation of the iniquity of the religion or business, ranging from three hundred and sixty-five dollars a year for modern Spiritualist missionaries up to several thousand dollars a year for ginmill missionaries. Owing to these men being Arabs, and their religion practised by about two-thirds of earth's children, their religious license might run anywhere from five to ten thousand dollars a year, and if that does not make them fold their tents and steal away to the desert, we can refer them to our national constitution, which guarantees religious liberty, but don't state which one. But that is not past finding out. All the Arabs have to do is to get a Congressional report of the number of Christian priests in the employ of this government and the amount of the people's money appropriated for their support, then they will understand that the federal constitution might just as well be recorded in Constantinople as in California, so far as their Godor religion is concerned. The United States constitutional God means Jesus every time, and Christianity and its beggars all the time.

Men's Christian Association has out to-day seven hundred boys with sixty-five thousand tags, begging to raise five hundred thousand dollars to pay for their building, Bibles and billiards. No one objects to all this. We simply mention it to show the difference between the religious liberty that begs and goes to jail and the religious liberty that begs and is boosted by press,

priest, and politics. With all these jealousies among religionists and rampant particularly among gods and Bibles, now and then a streak of light comes gleaming through the murky atmosphere of religious intolerance."

These remarks do not reflect much credit on the much boasted religious liberty guaranteed by the national constitution of the United States.

A Crusade against Islam.

Nothing is more distressing to the Christian missionary than to see Islam progressing. Nothing will please him more than to see it swept off the face of the Earth by hook or by crook. For some time past, Christian Conferences, Christian papers and Christian individuals have been sounding alarm to the European powers against the advancement of Islam in Africa. The progress of Islamism in various parts of the Dark Continent has been depicted as a great danger and every effort is made to secure the co-operation of the Christian powers in stamping out Islam from the said continent. As statesmen seldom care to read missionary reports, therefore use is made of the Reuter's Agency to spread the alarm. Some time ago, one Dr. Kumm, through the courtesy of Reuter's Agency, appeared in the columns of various journals of the world with the warning that Africa was fast becoming a Muhammadan continent and that immediate steps should be taken to check the advance of the religion of the Quran-a book which, it was alleged, inculcated the indiscriminate slaughter of all non-Muslims. Dr. Kumm went a step further. For the information of the world at large he told Reuter's Agency even the pages of Sale's Translation of the Holy Quran, where, he alleged, commanaments were given to slay all infidels. We placed before our readers at that time all the passages to which he had referred and showed that Dr. Kumm had been guilty of wilfully deceiving the whole reading

public of the world by falsely ascribing to the Holy Quran teachings which were not found in it, and that such teachings were indeed found in the books which the Christians called the Five Books of Moses. Now another Christian, this time a Minister of Christ, appears in the Telegraphic columns of papers all over the world with another alarming report about the spread of Islam in pagan Africa.

"A letter from the Vicar Apostolic of Senegambia" cables Reuter to all parts of the world, "says that Islam is progressing continually there. All regions of the Vicariate in less than 20 years will be a prey (sic) to Islam. Men and money, he says, are needed to defend those regions against the dangers of Islamism."

The message is a good index to the hatred which our Christian friends harbour against Islam. They are wont to speak of Islam as a menace, but we fail to understand wherein lies its danger. Is there anything in its doctrines that makes it a dangerous religion? Does not the very name of Islam signify peace? Does it not enjoin upon its followers to lead morally pure lives? Is it not the only religion which has put an end to the evil of drinking? The Vicar Apostolic does not explain why the natives prefer to fall a prey to Islam rather than welcome the civilising religion of Christianity. The reason of this may be found in what a native chief of some culture wrote to the Century Magazine in the year 1905. There is, he says, a great difference between the natives that have come under the influence of Christian nations and the natives that live in the interior where European Christians have not yet penetrated. The deadly evils of drink and adultery have followed the Christians wherever they have gone. "The poison is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressors (European Christians). But our blood will be on their heads and will cry to heaven for vengeance."

It is indeed surprising that people that have carried vice and drink wherever they have gone are representing Islam as a great danger. Compare the moral and social conditions prevailing in Europe and America with those in Muslim countries and then decide which constitutes the real danger to Africa, Islam or Christianity?

The following quotations from the San Diego Sun will throw a partial light on the state of things prevailing in Christian countries. The paper thus describes the sights that were witnessed at a summer resort on the fourth of July last:—

"Men, women and children, seeking recreation on their holiday, were brought face to face with the most revolting specacles in the vicinity of the Royal Inn, Tent City's beer garden, and were forced to listen to the most obscene profanity, shouted by drunken men, and even women.

"Late at night the drunks seemed to own the place. None of them had a chance to get sober, for the drinks kept coming thick and fast. Some have it figured that a train load of wet goods must have been disposed of at the Tent City thirst emporium. A druken man is always disgusting-a drunken woman worse. There were drunken women at Coronado last night. One lay stretched in the middle of the street car track, flat on her back, screaming profanity at men and using words which caused women to hold their hands to their ears and flee in every direction. Finally the woman tried to jump into the bay, but was prevented, after a struggle. Drunks were staggering along the board walk in such profusion that sober people were compelled to desert that promenade. Down on the beach the sand was lined with drunks, many of them stretched out sound asleep, others swearing and cursing. Young men were staggering around in a dazed condition trying to get sober enough to go home. Fights were so frequent that the people wearied of watching them. In the beer garden little attention, it is said

was paid to age. The Sun is informed that small girls, with big ribbons in their hair, were sitting at tables raising large steins of beer to their lips. At an adjoining table, not far from these children were seated several men and women, all intoxicated. The men were wearing the women's hats, the women the men's hats. The supply of liquor seemed unlimited. The more they drank the more there was."

Some body may think that it is only at summer resorts and on holidays that such disgraceful exhibitions take place and that at other places and in other times such spectacles are not to be seen. To undeceive such persons, I can not do better than quote a few lines from the address of Madame Katherine Tingley, a Theosophical leader, as reported by a San Diego paper:

"Pull down your curtains, turn out the lights and then look out on the streets about you," she said, in urging her auditors to take cognizance of the present day conditions which she said were breeding criminals—"since living in San Diego for a time, I have seen sights I did not dream of. When I see the streets here, young girls who should be at home, dressed as giddy dolls of the world, with painted faces, dresses are as a mock to humanity. Then there are some of the young men, 16, 17 and 18 years old, with cigars in their faces, staggering, and an older man leading them along. Again I say, pull down your curtains and turn out the lights. Girls of 16 and 17 wandering about at night will not be long before seeking the ultimate end—suicide or the red light district."

Is it this sort of civilization which the Vicar Apostolic of Senegambia desires to see introduced into pagan Africa? If the Africans prefer the simplicity of Islam to the civilization of Christianity, they are certainly the gainers. If there is any danger to Africans, it is from Christianity and not from Islam. If the whole of Africa, God forbid, be converted to Christianity, certainly the whole continent will be flooded with "wet-goods"

and the pictures that are now to be seen in Christian America will also be seen in Christianised Africa.

Will the Vicar Apostolic kindly explain what harm Islam is doing to the natives of Africa, against which he is so anxious to protect them? Why is this hue and cry? The reason why the Christian preachers indulge in such malicious misrepresentation of Islam seems to lie in the fact that in it they find the only religion which bids fair to beat them in Africa. The sight of Islam spreading among a people whom they wish to win for Christ is more than they can bear, hence their resort to calumny and misrepresentation. But they are also guilty of inconsistency. They have been telling us all the time that Islam is a false religion, that its founder was an impostor, and that it spread on earth not through the power of its truth but through the power of its sword. Now that very religion is spreading with a rapidity which has alarmed the Christians. The Moslems are politically extremely weak; the few Moslem States that still survive are being trampled under foot by their Christian neighbours. Hosts of Christian mssionaries are making a dead set against Islam and are doing their utmost to impede its progress. But in spite of all these disadvantages the holy religion of Islam is, to the consternation of the Christian missionary spreading by leaps and bounds. If Islam can spread so fast under such adverse circumstances without the aid of the sword, what sword was needed to propagate it when it was yet fresh and in the prime of its youth? The amazing progress of Islam in the days of Christian ascendancy is a practical refutation of the charge that Islam was spread at the point of the sword.

A Christian Invention.

Christians are indeed great inventors. So extraordinary is their genius for invention that they have invented even a God of their own.

The Promised Messiah

(Jur

A Reaction against Christianity.

What is the attitude of the educated and intelligent classes in Christian countries to Christianity may be guaged from the following note in the *Progressive Review*, Chicago:

"From old England—in religion, the broadest government on Earth—we get the following:—Bernard Shaw in an address at Cambridge to the University deans and undergraduates on the future of religion, urged the necessity of dispensing with the legends and Eastern faith (Christianty and its myths). He declared that Christ was a failure, and that any man who believed that Christ was the highest possible being was not worth working with."

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The paper contains an exposition of Islam, such as is not met with in any book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion of one of its parts:—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, "Review of Religions," Qadian, India, or Messrs. Luzac and Co., 46, Great Russell Street, London, W. C.

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THE REVIEW OF RELIGIONS.

Vol. XI.

JULY, 1912.

No. 7.

بسم (لله الرحمن الرحيم نحمد ، و نصلي على رسوله الكريم

Six Stages of the Spiritual and Physical Development of Man.

(A Proof of the Miraculousness of the Holy Quran.)

Wherein lies the miraculousness of the Holy Quran, is a question often put by inquirers. Those not conversant with Arabic are unable to appreciate the supernatural elegance of the Quranic style, but even those whose knowledge of Arabic enables them to recognise the divine beauty of the Quranic verses can not be said to be perfectly sensible of the supernatural character of the Holy Quran, for it is not in style alone that consists the miracle of the Holy Quran. It being the Word of God, it is impossible to define all the phases of its superhuman character, but a careful perusal of the following rendering of a dissertation from the pen of the Promised Messiah will, I hope, enable all classes of readers to realise in part in what lies the miraculousness of the Holy Quran. The discourse will also show that the verses of the Holy Quran are not thrown together without any order, as is often alleged by Christian writers, but that they are so wisely put together that their very arrangement is an evidence of their divine origin.

In December 1903, the Promised Messiah published a

revelation of his to the effect: لزله كا كا كا "A shock of earthquake" This was followed by another revelation in May 1904, which ran thus: إن عفت الديار صحاباً ومقاصها The abodes of men, both temporary and permanent, shall be razed to the ground." The first of these two revelations foretold the occurrence of an earthquake in the near future while the second described its severity. Not only an earthquake was to occur in this country, but it was to be so severe that it was to level buildings with the ground. This prophecy was fulfilled on the memorable day of April 4th, 1905, when a terrible earthquake turned the beautiful valley of Kangra (Punjab) into a wilderness of ruins. Certain Mussalmans raised an objection against the revelation foretelling the destruction of the abodes of men on the ground that its wording was identical with a well known line of a famous Arabic poem by a poet of the days of ignorance. According to them the Word of God should not be like the word of man, and therefore the said revelation could not be the Word of God. That the words of the revelation were the words of the mouth of God was proved beyond question by the fact that the prophecy contained therein was literally fulfilled. The fulfilment of the prediction was an incontestible proof of the fact that the words of the revelation were not borrowed from the world-famous Muallaga, but that they were the Words of Him who knows all the secrets of the future.

In reply to the question whether there was any precedent to show that the Word of God might coincide with the words of a mortal, the Promised Messiah says:—

It is not necessary for us to search the revelations of other prophets for such a precedent. The Word of God revealed to the Holy Prophet himself sometimes contained the very words which had already been uttered by mortals. A well known instance is the concluding portion of the fourteenth verse of Chapter xxiii, which runs thus:—

"Blessed, therefore, be God the most excellent of Makers." These words were first uttered by Abdullah bin Abi Sarh, and then the same words were revealed to the Holy Prophet (may peace and the blessings of God be upon him) as part of the Holy Quran. The author of the Tafsir Kabeer relates the following tradition on good authority :-- "Abdullah bin Abi Sarh was an amanuensis of the Holy Prophet who wrote down the verses of the Holy Quran as they were dictated to him by the Holy Prophet (on whom be peace and the blessings of God). When the verse which ends in the words إغر 'yet another make' was dictated to him, he, being struck with wonder, exclaimed: Blessed therefore be God, the " فتبارك الله احسن المخالقين most excellent of Makers." The Holy Prophet (may peace and the blessings of God be upon him) asked him to write down the words which he had uttered, for they had also been revealed by God. Abdullah became doubtful. He could not understand how it was possible that God should have spoken the very words which he had spoken and said to himself: "If Muhammad (may peace and the blessings of God be upon him) is true in his claims, then I too receive the same revelation which he does. But if he is false, then there is no good in his faith". Then he fled to Mecca, and according to some he died an apostate, but according to others he re-accepted Islam on the day of the conquest of Mecca."

Here some may ask the question, If the words spoken by God may coincide with the words of man, then what criterion is there to distinguish the Word of God from the word of man. Our first answer to this question is that, as the Holy Quran itself says, in order to establish a criterion, it is necessary that the word of man which is to be compared with the Word of God, should be equal at least to any Sura of the Holy Quran, for the Holy Book says: "And if ye be in doubt as to which We have

sent down to our Servant, then produce a Sura like unto it, and summon your witnesses beside God, if ye are men of truth." The Holy Quran challenges its adversaries to produce, not an ayat (verse) or a Kalima (word) like unto it, but a Sura. It is indeed true that the Words of God taken separately were the same that were daily used even by the unbelievers, but those very words when strung together by the divine hand became a miracle on account of their stylistic elegance and other characteristics. It is the words of God taken together that make a miracle, nay, even the short sentences that are spoken by God are quite superior to the words of man for the profound truths that are embedded in them. We may not sometimes be able to appreciate the deep wisdom embodied in the Words of God, but they are certainly full of wisdom. Take the verse referred to above, viz., "Blessed therefore is God, the best of Makers." Its unique character at once appears when it is considered along with the preceding verses. The whole passage of which the verse in question forms the concluding portion is so replete with wisdom and truth that no human composition can possibly. match it. This, I hope, will be admitted by all reasonable men after they have perused the following comments on the passsage. It runs thus :-

"Saved are the believers, (1) who humble themselves in their prayer, (2) and who keep aloof from that which is vain, (3) and who are the doers of alms-deeds, (4) and who restrain their appetites, (save with their wives, or those whom their right hands possess: for in that case verily they shall be free from blame; but they whose desires reach further than this,—these transgressors they!), (5) and who tend well their trusts and their covenants, (6) and who keep strictly to their prayers: these shall be the heritors, who shall inherit the paradise, to abide therein for ever.

"And verily of particles of clay (protoplasm) did We create

man; then (1) We placed him, a nutfa (impregnated ovum) in a safe abode; (2) then made We the nutfa a clot of blood; (3) then made the clotted blood into a lump of flesh (i.e., a flesh-like substance; (4) then We made in the lump of flesh bones; (5) and We clothed the bones with flesh; (6) then We caused it to grow into another creation—Blessed therefore be God, the most excellent of Makers." (xxiii, 1—14.)

In the foregoing verses, God describes the six stages through which man passes before he attains perfection both physically and spiritually. Both these kinds of development have been divided by God into six grades, the sixth grade being the last stage in which man attains to the highest limit of physical and spiritual development. This correspondence between the different stages of physical and spiritual advancement has been shown in such an extraordinary way that never since man was created had this idea occurred to any mortal. If any person had ever before pointed out this wonderful agreement between the various stages of the physical and the spiritual development of man, let such a person be named. But no one will be able to name such a person. It is the Holy Quran alone which brings to light the remarkable parallelism existing between the spiritual and bodily development of man which shows that both the outer and the inner formation of man is the work of one and the same hand, i.e., the hand of God, and the mention of this virgin truth by the Holy Quran is a proof of its miraculousness.

The objection has sometimes been raised that the different stages of embryonic development described in the Holy Quran do not harmonise with the results of modern physiological investigation. But this objection is based on a misconception of the Quranic passages. The Holy Quran does not mean to say that God fully creates and develops one part of the body in the womb, and that having finished this, He begins to create another. Such

Creator, on the other hand, forms both the external and internal organs of man simultaneously. No organs can be said to be made before others. But the fact is that at first the whole body of man has the appearance of congealed blood; then the whole of it becomes at one time like a lump of flesh; then some parts of it form into bones; and then the whole becomes invested with muscles and skin. It is this covering which makes the human body appear comely. At this stage the formation of the human frame is completed and it is then that life is breathed into it. All these different conditions of the foetus are such as may be observed by the external eye and we have seen them with our own eyes.

(Modern investigators have not discovered anything which may be said to be opposed to the description given in the Holy Quran. The Holy Quran gives the description in a language which may be understood by all. It leaves out technicalities. The following statement will help the scientific people to understand the text of the Holy Quran:—

The impregnated ovum (nutfa) on its arrival in the cavity of the womb by mutual attraction chooses a place for its abode in the inner wall of the womb and there it is attached and does not flow out with the discharges. It now erodes this spot, and produces bleeding, thus making its way into the layers of the decidua. It now becomes more and more covered up with maternal blood; and blood-vessels forming within this ovum, a connection is established between it and the maternal blood. An observer will find it now looking like a mass of congealed blood and therefore the Holy Quran calls it alaqa. The word alaga not only means congealed blood but it also signifies an attachment or connection with something else. From the above description it will be seen how beautifully the single word alaga describes this stage of the ovum, i.e., its attractions, connections and the formation of the blood-vessels in it. Next the ovum

becomes a blastoderm, which represents the next stage called muzgha in the Holy Quran. Now this blastoderm, as all scientific men know, has three layers, from which all the organs of the foetus are developed. The Holy Quran now describes the transformation of the layers of the blastoderm by saying that He creates bones out of muzgha (mesoblast) and then He covers the bones with flesh and skin and other organs (epiblast) and then He perfects its creation internally (hypoblast). At this time life is breathed into the foetus and the mother feels its movements in her womb. This occurs about the fourth month of pregnancy. "Blessed is therefore God, the most excellent of Creators." See investigations by Peters, Leopold, Spee and Reichert. Editor R. R.)

As I have said already, the passage quoted above describes the six stages of the physical and spiritual development of man. The initial stage of the spiritual advancement of man is described in the words: "who humble themselves in their prayer," i.e., who assume an attitude of humility and submission while offering their prayers and supplications to God. The stage of physical development corresponding to the first stage of spiritual progress is mentioned in the verse "Then We placed him, in the form of an impregnated ovum, in a safe abode," i.e., the inner wall of the womb. Thus the first stage in the physical creation of man, after the creation of Adam, is, according to the description of the Holy Quran, nutfa, or the impregnated ovum. It is apparent that nutfa is a seed which combines in itself on a miniature scale all the faculties, properties, external and internal organs, and all features that become apparent on a large scale in the fifth stage of physical development and which receive a finishing touch in the sixth stage. (For these stages vide the passages quoted above). But in spite of this, the nutfa is more exposed to danger than the embryo in its more advanced stages. It is only like a seed which has just been cast into the ground and which has yet formed no connection with its environments. The

attraction of the womb has not yet given it a proper place of development, and it is liable to flow out and be destroyed in the passages of the organs of generation like a seed that falls on rocky ground. The ovum may be deficient in vitality and have no capability for attraction by the wall of the womb. It may be like a deadthing which is devoid of all life. It may be like a worm-eaten seed which can not grow even when it is cast in a fertile soil. In short, there are many causes, too many to be mentioned here which may prevent the ovum from finding a nidus in the uterus and from being benefitted by its attraction and nutriment. Its case is in every respect like the seed of plants which is sometimes trampled under foot, is picked up by birds or is destroyed owing to any other accident.

What is true of the germ of life which forms the initial stage in the physical development of man is equally true of the first stage in our spiritual progress. The first stage in the spiritual journey of man is that condition of humility, tenderness and lowliness in which a believer prays to God. His heart is melted, his soul is humbled, and he offers his supplications to God most fervently with tears in his eyes. Overawed with the Majesty of God, his heart turns to its Creator with great humility. It is to this state that the first verse of the above passage It says: "Saved are the believers that humble themselves in their prayer." This state of the soul which has been described above, is the first milestone in the spiritual journey of a believer. In other words it is the seed which is cast in the soul of man and it comprises in an undeveloped form -all the features which reveal themselves in the most attractive form in the last two stages of spiritual advancement. As the nutfa is the first stage in the physical development of man, so humility in prayer is the initial stage in the spiritual journey. It is for this reason that the Holy Quran, while describing the various characteristics of a believer gives humility in prayer

the first place in the list; and similarly it puts the verse "We placed him, a nutfa, in a safe abode" in the beginning of the verses describing the various degrees of embryonic development. This it does to draw the attention of the reader to the fact that humility in prayer bears the same relation to the development of the spiritual side of man which the impregnated ovum does to the growth of the embryo. Just as the nutfa marks the beginning of the formation of the foetus, so with humility in prayer commences the forward journey of a spiritual wayfarer. The very arrangement of the verses suggests the fact that humility in prayer is like a seed out of which is developed the spiritual aspect of man, and that there are hidden in it all the spiritual powers, attributes and characteristics that become apparent in the perfect man. And just as the nutfa is in a precarious condition until it forms connection with rilm (womb), similarly humility in prayer is exposed to constant risk until the man forms spiritual connection with Rahim or the Merciful. In the formula which stands at the head of every Sura of the Holy Quran, God names two attributes of His, viz., Rahman and Rahim. The favours of God which we receive without having done anything to deserve them are due to the Rahmaniyyat of God. The making of heavens and earth for instance, which are of such service to mankind, and even the making of man are the manifestations of Rahmaniyyat. But the good which we receive in return for any action or exertion on our part is to be ascribed to the Rahimiyyat of God. Such is the law of God with regard to man. Thus when a man humbles himself in prayer, he makes himself capable of receiving the favours of the Rahim or Merciful God. Just as the ovum needs the attraction of rihm (womb), similarly, humility in prayer stands in need of the attraction of the Rahim or Merciful. And just as the ovum is liable to be destroyed before it forms connection with the womb, similarly the first state of the

spiritual man is liable to pass away before he is drawn to God. It is our daily observation that many men at first cry in their prayers, fall into a flt of religious frenzy, utter loud cries, display wild excitement in their love of God, and act like distracted lovers, but as they form no real connection with that Gracious Being whose name is Merciful, and as they are not drawn towards Him by the attraction of His special manifestation, hence all their excitement and frenzy is transitory, and it is not unoften that their foot slips and their last state is worse than the first. The analogy between the ovum which is the first stage in the development of the physical frame, and the state of humility which is the initial step in spiritual advancement is very interesting indeed. As the former is of no account unless the attraction of rihm (womb) comes to its assistance, similarly the latter is of no use unless the attraction of the Rahim (Merciful God) take the spiritual wayfarer by the hand. Therefore you will find thousands of men who once felt a pleasure in prayer and the remembrance of God, offered their supplications with tears in their eyes and with loud crying, but afterwards such a curse overtook their souls that they at once sank into worldliness and gave themselves up to carnal pursuits, completely destroying their original state of mind. A man in the first stage of spiritual advancement is in a precarious condition, for the condition of humility which characterises the first stage is liable to pass away before he is drawn by the mercy of God. Just as thousands of sperma are destroyed without forming connection with rihm (womb), similarly there are thousands of men who are *humble in their prayers, but they have no connection with the rahim or Merciful God and their humility comes to nothing. Some ignorant persons are so deceived by a few days of weeping and crying and falling into fits of religious frenzy and by their humility in prayers that they begin to count themselves amongst the elect of God, while in reality they are yet as far from attaining spiritual perfection as the ovum is from a fully

developed human body. It is pity that a world has been ruined by such vain imaginations. It should be remembered that humility in prayers, which is the first stage in spiritual advancement is like the ovum liable to perish through various causes. One of these causes is its inherent unsoundness. For instance that humility may have a mixture of idolatry, innovation or vanity. The person may be under the dominion of carnal passions and impure worldly desires. Humility in prayer when accompanied by such impurities can not bring a person into touch with the Merciful God. It is for this reason that the humility of the Hindu Yogi and the meekness of the Christian priest does them no good. They may carry their penance to such length that their bodies are reduced to skeletons, still the Merciful God forms no connection with them, for their humility has an inherent unsoundness in it. There are many dervishes in Islam who abandon the teachings of the Holy Quran and get involved in many un-Islamic practices, so much so that they think it no disgrace to use Indian hemp drugs and even wine and freely indulge in other vices. As their condition has no relation with the Merciful God, but is obnoxious to Him, therefore in spite of their working themselves into a state of trance and notwithstanding their dances and songs, &c., they enjoy no connection with the Merciful. 'l'heir condition is like that of the ovum that has lost its vitality as a result of syphilis, leprosy, &c., and has no aptitude for forming connection with the rihm (womb). In short the laws governing the formation of connection with the rihm (womb) and the Rahim (Merciful God). are similar, only they are physical in the once case and spiritual in the other. Just as the ovum is no longer capable of forming connection with rihm (womb) and of being attracted by it owing to some inherent unsoundness, similarly the state of humility when tainted with such impurities as vanity, conceit love of display, or some form of error or idolatry is unworthy

of union with the Rahim (or Merciful God). The whole excellence of humility (which is the first stage in spiritual advancement) depends on connection with the Rahim (Merciful God) just as the whole excellence of the ovum depends on its connection with the rihm (or womb).

It should ever be borne in mind that the bliss or pleasure which one sometimes feels in his prayer is no sure evidence of the fact that the person who feels the pleasure really enjoys close connection with God, just as the pleasure which one feels when making love to one's wife is no evidence of the ovum having formed connection with the rihm (or womb). True, even the idolaters feel a sort of satisfaction when adoring their false gods, but the pleasure which they feel in so doing is like the pleasure experienced by a fornicator.

We have now pointed out the similarity between the condition of humility and lowliness in SECOND STAGE. prayer, which is the initial stage in the spiritual growth of man, and the ovum which is the first stage in the formation of the human body. Similarly the second stage in the spiritual journey bears a remarkable resemblance to the second step in the formation of the human As we have already said, the second rung in the spiritual ladder is that to which reference is made in the verse : "And who keep aloof from that which is vain." (xxiii, 3). The verse means that true believers are those who avoid vain words vain deeds, vain company, and vain relations. Corresponding to this, the second step in the development of the human body is what the Holy Quran speaks of as alaqa (a clot of blood). The verse runs thus :- "Then made We the ovum a clot of blood" i.e., We preserved it from being destroyed and it formed blood connections with the womb and was turned into an alaga. Before this, it was in a precarious condition and it was not known whether it would develop into a foetus or come to nought. But after it formed blood connections with the womb and became an

alaga it was preserved from being destroyed. It now underwent a change, i. e., it assumed the form of congealed blood and became of thicker consistency. Its connection (ilaga) with the womb was established, hence it was called alaga (a word coming from a root signifying connection or relation). In this stage only can a woman be called pregnant. The womb now takes over the preservation and development of this ovum, but the latter is still surrounded with blood, and is not yet purified. Only it has been preserved from destruction owing to its connection with the womb, and unlike other seminal fluids which uselessly flow out and pollute the clothes, it has been saved from coming to naught. But it was yet like a clot of blood still infected with slight impurity, and had it not been for its connection with uterus, it might have flowed out of the organs of generation. The special preserving power, however, of uterus has by its blood connections saved it from destruction. On account of this connection it is called alaqa, a word which originally signifies connection. The uterus had no special connection with it before, but it is now protected; its original instability has been taken away from it, and it has become of thicker consistency.

Corresponding to alaqa which is the second stage in the development of the foetus is that spiritual condition which has been described in the verse: "And who keep aloof from that which is vain," i.e., saved are those believers who avoid vain actions, vain words, vain company, vain relations and vain passions. Their faith now becomes sufficiently strong to enable them to shun these things. There is an improvement in their spiritual condition so that they have some connection with the Rahim (Merciful God), just as the impregnated ovum establishes some connection with the uterus when it reaches the alaqa stage. In this second stage of spiritual advancement, the connection which a person has with God is like the connection which the ovum

establishes with the uterus on reaching the second stage. Just as it is impossible to get rid of vain relations and vain pursuits until one reaches the second stage of spiritual advancement, mere humility and lowliness being liable to failure, similarly the ovum may come to naught before it is formed into alaqa. The second stage in the spiritual journey, i.e., keeping aloof from all vain words, deeds, relations and passions, is attained only when man forms connection with the Rahim (Merciful), for it is this connection only which enables a person to sever other connections and saves him from ruin. A person may humble himself in his prayers, but this humility cannot make him proof against vain words and deeds, until he forms connection with God, which is the second step in the course of spiritual progress.

Thus, the verse "And who keep aloof from that which is vain" means only this that true believers are those who cut asunder all vain relations, for to sever vain connections leads one to form connection with God. Those who turn their minds away from the vain things of this world must naturally turn their minds to God. Man has been made to eternally adore God; the love of God has been implanted in his very nature, hence his soul has an eternal connection with its Maker. It is to this connection that the Holy Quran refers when it says: God said (to the souls) "Am I not your Lord"? They said, "We witness it." The connection which one makes with the Merciful by means of prayer and worship and which enables him to shun vain deeds and vain company is no new connection. It is but an expression of the innate connection which the soul of man has with God.

I have already said that the state of humility and lowliness is by no means a sure indication of a person's connection with God. Sometimes even wicked men become humble by witnessing some sign of the wrath of God, though they have no

connection with Him. When, for instance, the disastrous earthquake of April 4th, 1905, occurred, millions of men became so humble at that time that they did nothing but weep and utter the name of God as long as the earthquake lasted. Even the atheists forgot their doctrines then. But when the earthquake ended and the earth became quiet, the state of humility vanished, and I have heard that the atheists who had begun to call upon God during the earthquake, insolently remarked afterwards that really there was no God and that they had called upon Him by mistake, being overawed by the earthquake. In short, the state of humility may be attended by many impurities. It is indeed like a seed for all future perfections but to take this state for perfection itself is a delusion. There is another stage after it which a believer must earnestly seek and he should not stop nor languish until he attains it. This stage has been thus described by the Holy Quran: "And who keep aloof from all that is vain." Thus believers are those who not only humble themselves in prayer but also avoid every vain word and deed. They do not allow their humility to be destroyed by indulging in idle deeds and light talk, but feel an aversion for them. This aversion of theirs is a sign of the fact that they have formed connection with God, for a person can turn his back on one side only when he has some relations with the other side. But the connection which a person has with God in the second stage and which makes him shun vain things and fruitless pursuits is only a slight connection, for in this stage though he severs his connection with vain things, yet his mind is still bent on the necessaries as well as the comforts of life, and therefore, he is not totally free from all taint of impurity. Hence God compares this state to alaqa, which is still tainted with the impurity of blood. The defect in the second stage of spiritual advancement is that the persons in this stage are not completely possessed with the fear of God

and the majesty and glory of God do not fully inspire their minds with awe. Hence they are able to forsake only vain things, and that is all. Having formed a slight connection with God they abandon what is useless and vain, but they can not for God's sake forsake those things which are the essential concomitants of a life of pleasure. This shows that the mere giving up of vain pursuits is not a thing which may be said to be highly commendable. It is only an inferior state of a believer, though it is higher than humility.

Next comes the third stage in the journey of a spiritual wayfarer, which corresponds to the third THIRD STAGE. stage in the physical development of man. The latter has been thus described in the Holy Quran: "Then made We the alaga into a flesh-like substance (i.e., Blastoderm). In this stage the physical frame of man is freed from impurity and it becomes purer and firmer in consistency. Similar is the condition of man in his third stage of spiritual advancement. This stage is referred to in the verse, "And who are the doers of alms-deeds." i.e., a true believer not only shuns vain things but also goes beyond this and in order to cleanse himself of the impurity of miserliness which is to be found naturally in all human beings he gives alms, i.e., spends a portion of his property in the way of God. The word zakat (alms) literally signifies purification, and alms are called zakat in Islam because they purify the almsgiver of the filth of miserliness. Everbody has a natural love for his property, and when in obedience to divine commandment a person gives away a part of his property he becomes cleansed of the dross of parsimony and stinginess. When the filth of parsimoniousness is removed, he becoming purer acquires an affinity to God who is pure. This condition is not attained in the first two stages. Mere humility or abstention from vain words and vain actions may be found in a person who has still the taint of miserliness in him. But

when a person for God's sake gives away his substance on which depends his very existence and which he had acquired with the sweat of the brow, then the impurity of miserliness is removed and at the same time there appears a solidity and firmness in his faith. The two preceding stages are not marked by such purity, but there is a hidden impurity in them. One who keeps aloof from vain pursuits practises only a negative virtue in as much as he merely abstains from an evil. Again that negative virtue also is not of a very high order, for the evil which he avoids is not such as may be indispensable to his existence and he feels it no burden to abandon it. But to give one's substance which one has earned with the sweat of the brow, and that only to win the pleasure of God, is a positive virtue which washes away that greatest of impurities-miserliness. Thus this third stage of spiritual advancement is superior to the first two stages. and the stage of physical development that correspondens to this stage has been called Muzqha (Blastoderm) in the Holy Quran. The Muzgha stage, like the corresponding spiritual stage, is superior to the first two stages in the formation of the foetus, viz., nutfa and alaga. The latter have slight impurity in them, but the former is free from impurity. It is in a more advanced and purer condition than nutfa and alaqa, is more strongly attached to the uterus and is marked by greater consistency and solidity. Similar is the case of the third spiritual grade described in the the doers of alms-deeds." "And who are verse. spiritual stage also is marked by three characteristics which correspond to the three characteristics of the muzgha stage. In this stage a person, in order to rid himself of miserliness. voluntarily spends a portion of his property in the way of God and gives to others what he has earned with great labour, and therefore he is in a more advanced stage than one who merely keeps aloof from fruitless pursuits, and by so doing he clearly purifies himself of the filth of miserliness. Secondly, his

connection with God becomes more firm, for it is more difficult to part with one's property than to abandon vain things and therefore as the spending of one's substance involves greater exertion, it brings a man nearer to God. Thirdly, the performance of a more difficult task is followed by greater firmness and solidity in faith.

Next comes the fourth stage of spiritual progress, to which the Holy Quran refers by saying, "And who restrain their appetites" i.e., men who go FOURTH STAGE. beyond the third stage are those who refrain from self-indulgence and voluptuousness. A man who protects himself against carnal passions and illicit pleasure is better than the man in the third stage of spiritual advancement, for the latter only gives his substance which is very dear to him, in the way of God, while the former abandons his passions which are dearer to him than even his substance. Man so loves carnal pleasure that he pours forth his money like water in order to gratify his sensual appetites. He squanders thousands of rupees for the satisfaction of his fleshly lust. He does not care a bit for his money if he can slake his carnal appetite. There are men who are so stingy that they will not give even a copper coin to a poor man but they will give thousands of rupees to a woman of the town. From this it appears that the torrent of fleshly passions is so strong that it carries before it even the filth of miserliness. apparent that the faith which enables one to withstand the storm of lustful passions is much stronger, more durable and better able to resist the devil than the faith which overcomes miserliness and enables a person to spend his substance in the way of God, for the former tramples under foot the old dragon, the disobedient soul. Miserliness disappears when one is under the sway of his carnal passions; it also disappears on occasions of display and ostentation when one spends his money for show. But the storm of fleshly appetites is very terrible and longenduring and only he can withstand it whom the mercy of God

takes by the hand. And just as the bone is the hardest and the the most long-lived of the body, similarly that faith which gives a believer power to hold his own against the violent storm of fleshly passions must be exceptionally strong and enduring so that it may successfully and steadfastly oppose such a powerful adversary. But faith, however strong, can stem the wild torrent of sensual passions only when it is aided by the mercy of God. The flood of carnal passions is such a terrible and havoc-working calamity that unless the mercy of God comes to one's assistance, one cannot but fall a victim to its depredations. It was for this reason that Prophet Joseph had to say: "Yet I do not absolve myself: verily the heart is prone to evil, save those on which my Lord hath mercy." Almost identical are the words which the Holy Quran uses when speaking of the flood of the days of Noah. It says: "None shall be secure this day from the decree of God, save him on whom He shall have mercy." The use of almost identical words in both the verses is an indication of the fact that the rising flood of carnal passions resembles the deluge of the days of Noah in horribleness and vehemence.

Corresponding to this, the fourth stage of spiritual advancement, is that stage of embryonic development which the Holy Quran describes in the following words: "And in the Muzgha (i.e., Blastoderm) made We the bones." (of the Mesoblast) It is evident that there is greater solidity in the bones than in the Muzgha which is like a lump of flesh. The bones are, besides, more enduring and their remains can last for thousands of years. Thus the similarity between the fourth stage of spiritual advancement and the fourth stage of embryonic development is apparent. For just as in the former, a believer is stronger and firmer in faith and has greater connection with God than in the third stage, similarly in the latter, the embroy attains greater solidity (bones being more solid than a piece of flesh) and its connection with the womb is also firmer than in the previous stage of fetal development. To be continued.

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Hon. Vice-President, The Islamic Society, London.
PART I.

Up to the present no account has been written of the introduction of Islam into Great Britain, and many people imagine that here no Mussalman community, other than Oriental students and merchants, exists. Knowledge of Islam first reached England through French and Latin sources, the accounts being carefully misrepresented by the Romish ecclesiastics. First we find Muhammad referred to as a God, and a hymn was invented which Muslims were supposed to sing which was preserved by the historian Ordericus Vitalis and runs as follows :-- "Praise be to Mahomet our God : sound the glad timbrels and offer him victims, that our terrible enemies may be overcome and perish." According to Roger of Wendover in "Flowers of History," Vol. I, the abhorrence for pork is explained in this manner, the grossest blasphemy possible :-Muhammad being intoxicated with wine he fell on a dung heap and swine ate portions of his body. These were the stories which were scattered broadcast to poison the minds of Englishmen against Islam. Then we find that our Holy Prophet is referred to as an idol named Mahound in which an evil spirit resided and was consulted as an oracle by the Saracenic armies. The historical confusion here is amusing; among others Caesar Augustus, Caiaphas and Pilate were the "zealous devotees of Mahound and Satan when in difficulties calls upon Mahound for help as follows:-"Owt ay! herrowe! help Mahound. Nowe wer I woode oute of my witte." Also Saracens were supposed to worship a trinity composed of "Mahound, Apolyn and Termagant." It is stated that Muslims and "their prophet worshipped Venus for a goddess. Whence the Saracens hold Friday in great honour." These fables and legends perpetuated

by the Roman Catholic Church were followed by the Reformers who placed Muhammad as a 'false prophet,' 'friend of the Pope' and Martin Luther in his wrath exclaims: "Oh fie for shame, you horrid Devil you damned Mahomet!" The Pope retaliated by accusing the Lutherans of accepting Islam, and Henry VIII of England and Martin Luther were named as Moslems. I must here quote a verse from a hymn written in the reign of Queen Elizabeth by Robert Wisdom invoking aid against both Pope and Turk.—

"Preserve us Lord by thy dear word From Turk and Pope defend us Lord Which both would thrust out of his throne Our Lord Jesus Christ, thy dear son.

John Bale (1495-1563) Bishop of Ossory says, speaking of the Pope and Muhammad, "They murder men without measure, are the malignant ministers of Satan denying the Lord which Thus we can see the lamentable hath redeemed them." ignorance which was displayed by Englishmen and Europeans in general about Islam and our Holy Prophet. However, even in these days, we have record of men who, refusing to believe without personal investigation, studied Islam and became Muslims. I will quote from Luther's "Alcoran" 1642, Chapter xxxi. One was "Bernardinus Ochinus, another Adam Neuserus the Pastor of Heidelberg with Andreas Volanus an eminent Protestant and many others." These conversions filled the Lutheran Church with apprehension and the vilest epithets were hurled at Islam and the Turks. He is referred to as the Beast of the. Revelations, Antichrist, Arabian Swine, and they translate his name to mean Indignation and Fury (Sir Walter Releigh 1637.)

So on through the following centuries until English people came to believe that Muhammad (on whom be peace) was a vile impostor. Only one book was written in defence of Islam and so great was the persecution and intolerance of the age

1673 that its author, Dr. Henry Stubbes, dared not publish his manuscript. This passed from one hand to another until last year it was published by the Islamic Society, being edited in a splendidly scholarly manner by Hafiz Mahmud Khan Shairani, the late Secretary of the Society, causing a sensation on its appearance. In later years many thousands of works have appeared on Islam and as they will be quite familiar to the reader, I will not quote more than one or two as all are practically as biassed as the older works on the subject. Sir William Muir's "Life" is quite well known for its bitter attack, but as a refreshing change we have Professor T. W. Arnold's "Preaching of Islam" which is a splendid book giving true historical facts-I wish that a cheaper edition might be issued. One of the best books for a student is Edwin Johnston's "Rise of Christendom." The author never states that he was a Muslim, but on reading his monumental work one can only conclude that his investigations must have made him accept "the Faith most excellent." I will here leave the subject of Islamic Literature in England and will turn my attention to the 19th century which saw the standard of Islam raised on high openly, never to be furled again, whilst English Muslims live to fight the battles of our Holy Faith."

PART II.

Although conversions to Islam have, in consequence of the gross misrepresentation, been few in days gone by yet the end of the last century saw the beginning of a great change. Here and there writers cautiously speak in favour of Islam and encourage its study and the re-action has led many to enquire more deeply with the result that many openly admitted their conversion. To have done so in days gone by meant death by a slow fire, or at the least to be placed under a social ban. The first organised Islamic community was founded at Liverpool by an English Solicitor (who had accepted Islam in Algeria) named W. H. Quilliam in 1881. He took the name of Abdullah and subsequently was received often by the late Sultan of

Turkey who decorated both his family and himself and conferred the title of Bey upon him. I knew Quilliam well, and as many people have spoken ill of him, I will endeavour to give you some idea of the struggles and hardships he underwent for Islam. He was a charming personality, full of wit and repartee, kind and patient-he was known in Liverpool as "The Poor Man's Solicitor" as on scores of occasions he fought cases for men who were penniless and charged no fee. He was a learned man, an eminent Geologist and linguist, and President of many Manx and Liverpool Guilds and Societies. His book on the Antiquities of the Isle of Man is a standard work. Although, unfortunately, he is no longer with us, having committed a technical offence though not in any way a criminal one, and I who know the facts of the case consider him morally justified in his action which only showed very eloquently the superiority of the Islamic legal code over that in use in England at the present day which is far from reaching the standard laid down by our Holy Prophet 1300 years ago. He was the author of the "Faith of Islam," "Footprints of the Past," "The Religion of the Sword," "Studies in Islam" and many others. He edited the "Crescent" and "The Islamic World" which he kept up out of his own pocket. He opened the Mosque and Lecture Hall and contributions were sent from all parts of the Muslim world. For 25 years he lectured and wrote for Islam. The mosque windows have been smashed by stones week after week and he was insulted on every possible occasion. He boldly defended Islam when quite alone at the Liverpool Town Hall in 1903 in a most brilliant speech which was reported not only by English papers but Continental as well. His example was followed by many. The cause of Islam is still upheld in Liverpool by a devoted band under F. Djaffer Mortimore, aided by Prof. Stephen, Hasan Arculli and Resched P. Stanley (Late Mayor of Staleybridge). My readers will quickly recognise the name of Yehya-en-Nasr Parkinson, F. G. S., he was one of Sheikh Abdullah Quilliam's converts and he is a great gain to Islam as his fluent pen is always active in its service and as a poet he emulates those wellknown Arab poets whose works are the delight of the Muslims to-day. I am happy to count him as a brother and friend. Islamic communities exist to-day in Edinburgh, Bristol, Glasgow, Oxford, Cambridge, Manchester, and Cardiff. A. Christian paper estimates the total number of English Scotch Muslims at 2,000 and the "Freethinker" commenting on this shows that this is more than all the conversions that have ever been made from Islam to Christianity, notwithstanding the fact that Christianity has spent millions on missions and Bibles, and have the whole weight of the European armies and navies behind them, whereas conversions to Islam are not owing to any aggressive propaganda but due to private zeal and independent study. Coming to London we have a semi-social body, 'The Islamic Society,' of which I have the honour to be Hon. Vice. President. This can hardly be called an English Society as its members are principally Indians, Egyptians, and Ottomans, but it does splendid social work by keeping the Muslim elements together and by providing a centre for the keeping of the fasts and festivals of our Holy Faith. It was founded by Dr. Abdullah Al Mamun Suhrawardy who was the first Muslim with whom I came into personal contact. He worked splendidly and edited that splendid little paper, "Light of the World." He is to my mind a living example of Islam. Another great worker for Islam was S. B. Ahmad, B. A., of Hyderabad, Deccan, who by his prudence and wise counsel helped us through many a stormy passage. The late Secretary Hafiz Mahmud Shairani has worked for Islam very hard indeed and those who know him well appreciate his tasks. To fight almost alone in the very citadel of the enemy requires even the best moral courage, and Muslims who live in a Muslim land can never understand our enormous difficulties. The Library of Mr. Shairani is catalogued with the great English collections, and he has spent a great deal to obtain

his valuable works which are of such great value to us. I, personally, can only speak but little of myself; but I try to live a true Muslim life at variance with my nearest and dearest relatives on account of my acceptance of Islam. I try to soften that displeasure by following the example of our Holy Prophet (on whom be peace). I speak on many public platforms in defence of Islam and often address the newspapers who cautiously accept a few of my articles. My friend and helper is a recent convert to Islam Mr. Omar Flight, another is Mr. Ahmad Browning also a convert. I was asked to assume the leadership of the English Muslims which I did after careful thought.

Such is the progress of Islam at the present day in England. We have an up-hill fight but we are not discouraged. Allah helps us through all our difficulties and trials, and we hope that soon, as well as the mosque at Woking, the London mosque will soon be built, a token that Islam has come to stay and that our cause is built on a solid foundation. I am very thankful to the Editor of the Review of Religions for so kindly sending me books and pamphlets to lend to enquirers. I think that this paper is doing useful work for Islam, and I thoroughly enjoy its perusal every month. I shall be happy to receive presents of Indian Journals in English on Islamic subjects; as they pass from hand to hand they bring a better knowledge of the "Faith which is most excellent."

OPINIONS

ON

The Teachings on Islam.

We are glad to note that highly favourable opinions have been expressed about our first book on Islam in the English language, both by the press, and the public. We give below some of the opinions on the book:—

Theosophical Book Notes (March 1912):-

"We have read with pleasure and profit a small volume entitled The Teachings of Islam, which has been sent us from the office of The Review of Religions, Punjab, India. To us it seems the best and most attractive presentation of the Faith of Muhammad which we have yet come across. It is the work of the late Mirza Ghulam Ahmad and has been most admirably translated from Urdu by Muhammad Ali of Qadian. Few are the passages to which the broad-minded Christian or Jew need take exception, and many are the stimulating thoughts and expositions which would find an echo in the hearts of lovers of God in any religion. . . . Admirably calculated to appeal to the student of comparative religion, who will find exactly what he wants to know as to Muhammadan doctrines on souls and bodies, the three worlds, divine existence, moral law and much else."

The Indian Spectator (October 28th, 1911):-

"Most books on Islam which come to hand have a large proportion of their space devoted to the refutation of misstatements of critics and to the endeavour to prove that the tenets of Islam are not inferior to those of other religions which on certain points claim a higher stand-point. The little book under notice on the other hand, is simply an exposition of the teachings of

the Koran; ... there is nothing disputatious and nothing which is not drawn direct from the Koran. The author, who wrote the book originally in Urdu, was the founder of the Ahmadiyya movement, which is entirely a propagandist movement for the dissemination of the uncorrupted doctrines of Islam; and he presents his tenets in a very attractive form. It is a very useful book both for the Faithful and for those who wish to get a fair idea of the intelligently orthodox among the followers of the Prophet."

The English Mail (October 27th, 1911):-

"A nicely got up little book, 'The Teachings of Islam,' by Mirza Chulam Ahmad of Qadian, comes to hand for review. The author says, 'I deem it a matter of the first importance that every-body who believes in any sacred scriptures as the revealed Word of God, should so set limits to the advocacy of the religion he supports as not to go out of the holy book or depend upon arguments other than those which the book furnishes.' This is rather telling the Unbeliever not to read the book. It makes the book itself more interesting, however, since it gives a summary of really Islamic ideas, and does not, as the books of this sort are very prone to do, twist the sense of the Quran to make it agree with Christian teaching."

The Indian Review (November and December 1911) :-

"We are glad that we have been afforded opportunity of perusing and commenting on this very interesting booklet. Mr. Mirza bears a wide reputation as an authoritative and powerful writer on religious subjects and the present production from his versatile pen has contributed materially to the augmentation of his fame. He is one of that small band of Indian writers to whom the Urdu language is much indebted for the sublimity, elegance, and purity of their style. It is very satisfactory to find that the English rendering of the book is in keeping

with the literary merit of the original, and bears ample testimony to the ability and industry of those responsible for it. Mr. Muhammad Ali has been fortunate in securing the assistance of so chaste a writer as Mr. Muhammad Alexander Russel Webb in revising his translation which as it now stands is a very entertaining and pleasant reading.

"The author has divided his subject into the physical, mental and spiritual conditions of man, and has also separate chapters on the existence and attributes of God, on the state of man in the after-life, and other allied subjects. He deals with these difficult and intricate problems in a lucid, comprehensive and philosophical manner which evokes admiration. . . . His discourse on the spiritual conditions of man is worthy of the writer, and deserves repeated perusal.

"We wish we had space at our disposal to quote freely from his writings but have to content ourselves with a few quotations from the Quran so as to give our readers some idea of the sublime teachings of Islam. The Mirza asserts that the Quran does not inculcate doctrines which are against the reason of man and which therefore one has to follow against better judgment. The whole drift of the Holy Book and the pith of its teachings is the threefold reformation of man and all other directions are simply means to the end. As we see that in the treatment of bodily diseases the physician rocognises the necessity of dissecting or performing surgical operations on proper occasions or applying ointments to wounds, etc., so have the teachings of the Holy Quran also employed these means on fit occasions to serve the purpose when necessary and advisable. All its moral teachings have an all-pervading purpose beneath them which consists in transforming men from the physical state which is imbued with a tinge of savageness into the moral state and from the moral into the boundless deep of the spiritual state.' One is inclined to agree with this assertion after reading the various quotations from the Quran contained in the book—some of which we cite below We need hardly remark that such teachings will do credit to any religion. The book deserves to be in the hands of every Muhammadan student and also in the libraries of those who wish to know something of Muhammadan religion."

The Spiritual Journal, Boston, (April 1912):-

"Through the courtesy of that ripe scholar and able editor, M. Sadiq of Qadian, India, this little volume has been sent to us for review. It embodies the paper originally written by the late Mirza Ghulam Ahmad and read by one of his devoted votaries, at the great Religious Conference held at Lahore in December 1896. The paper discourses from a Moslem's point of view, the five subjects selected for discussion by the Conference.... These vital topics constitute a wide field for study, and are calculated to fulfil their intention of diffusing the teachings of Islam in this Western World."

The journal then proceeds to give the main subjects discussed in the book and makes quotations from it. He finds in it only one point on which he expresses his dissent from "this pure Gospel' as he calls it. The reviewer (Mr. Sucie C. Clark) seems to be a believer in the doctrine of the Transmigration of souls and therefore he naturally takes exception to the passage wherein the body is described as the mother of the soul which grows from the body during gestation. For the same reason, he objects to another passage wherein it is stated that man does not enter the world or leave it as he chooses, that he is a creature, and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. "How much grander the philosophy," says he, "that holds the soul to be eternal and uncreate, for ever one with the Over Soul, and itself deciding upon the purpose of its every expression, being constrained thereto by past errors or virtues which constitute

the only Creator of all subsequent record.' This is not the place to enter upon a detailed discussion of the question, but it may be pointed out in passing that what has been stated by the holy author of the Teachings of Islam is in conformity with the experience and observation of the whole human race while the grand philosophy of Mr. Sucie C. Clark stands on no better foundation than pure fancy. Has Mr. Clark or any other man in the world even a faint reminiscence of the so-called previous births? The doctrine may appeal to the imagination of our worthy reviewer and may appear to him to be very grand, but it detracts a good deal from the grandeur of the Over-Soul whom the doctrine represents as unable to create even a single soul or a single particle of matter. Such an Over-Soul can not be God. Any attempt to please the fancy at the expense of the power and knowledge of God does not look to us to be very grand, however fascinating it may appear to Mr. Sucie C. Clark. It is not a question of imagination but of facts. We will readily accept his fanciful theory if he can produce even a single solid fact in support of it.

Milwaukee Journal, U. S. A. (March 18th, 1912):-

"It is hoped to help in the diffussion of the teachings of Islam in the West. The contents have been drawn entirely from the Holy Quran."

The Daily News, Chicago, (March 16th, 1912) :-

"A slender volume published in the interests of the propaganda for diffusing the teachings of Muhammad among western nations has come from India. It bears the title 'The Teachings of Islam' and the author, Mirza Ghulam Ahmad, was a Promised Messiah and Mahdi, now deceased. The work aims to present a solution of the five fundamental religious problems of life from the Moslem point of view. The discussion is based on the Quran." After alluding to some of the questions discussed in

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the book and after giving quotations from it the paper adds:—
"The devout and earnest character of the author is apparent."

The Bristol Times and Mirror :-

"The author states in a discussion of the highest divine favour that 'the mantle of divinity is cast upon the person who is thus favoured by God, and he becomes a looking glass for the image of the Divine Being. I shall be guilty of a great injustice if I hide the fact that I have been raised to this spiritual eminence. Almighty God has favoured me with His certain word, and has chosen me that I may give sight to the blind, lead the seekers to the object of their search, and give to the acceptors of truth the glad tidings of the pure fountain which is talked of among many, but is found by very few." But it is necessary to follow the Holy Quran to find the true God. Clearly it is no ordinary person who thus addresses himself to the West, and it may at once be admitted that the sonorous language of the Quran has been the means of conveying truth to a large number of the human race."

The Muslim Review, Allahabad (November and December, 1911):-

"The learned writer very wisely depends solely on the Quran for every assertion and argument, stating 'only that which is contained in it in plain words, or what may be reasonably inferred from its words.' The book admittedly does not pretend to be a comprehensive treatment of the Islamic doctrines, but within the narrow compass of the five subjects dealt with the reader will meet with many true, profound, original and inspiring ideas which should interest the Muslim and the non-Muslims alike. A careful perusal of this little volume is well calculated to dissipate many of the misconceptions prevailing against Islam among a class of Christian Missionaries and writers to whom it it strongly commended."

The Scotsman (December 25th, 1911):-

"A book professing to explain the teachings of Islam to Western peoples coming from a source thus described should be sure of a welcome by the students of comparative religions."

Mr. George Bain, Wick Parish Carnegie Free Public Library (4th April 1912):—

"The ideas expressed in the little work are very thoughtful, and without doubt it will be perused by the better class of our readers."

Mrs. Virginia Stein, Lafayette Public Library, Lafayette, Indiana, (April 9th, 1912):

"We very much appreciate this addition to our library. The book is sure to be of interest to our patrons."

Mary A. Hunt, send us a highly interesting letter from Aurora, Illinois, which we can not resist the temptation of reproducing here in full. It is dated February 10th, 1912 and runs thus:—

"Please accept my sincere thanks for the various numbers of the Review of Religions. Permit me to say that they are very instructive and should be widely distributed throughout the countries of Europe and America. Every number is highly interesting, and reveals the false conceptions regarding the Islam Faith that are proclaimed from pulpit and Press of these so-called civilized nations of the World. I am glad that you have handled so ably the present warfare waged between the Christians and the Muhammadans.

"I thank you much for your plain and concise explanation of the Teachings of Islam. They are much needed. The average person here can wisely exploit the Muslim faith by quoting to us the 'Bloody Mahdi,' the 'Mogul,' etc. I shall do

what I can to uproot these delusions and misrepresentations. The books sent me by yourself and Muhammad Sadiq, I shall always keep as souvenirs, knowledge souvenirs. I hope that in my next edition, I may use some extracts from them that will be of universal interest to humanity. I have a brother who has become highly interested in the books from India-wanted to loan my books to some of his associates-club men, who were also interested in the same. I am too selfish to be very generous with them, or any other of my souvenirs from India. So I have an Ark-a box, a lock, a key. In my box are the 'Teachings of Islam,' Universal Scientific Bible, 'Review of Religions,' 'Crucifixion of Jesus,' etc. New year eve tolled out the Old Dispensation while my tongue talked in the new in the little village of Ormego, ill in my brother's house. The Ark was then examined and the books of India. If I fail to make a living in lecturing or rather talking, I will take my curiosities from India and start out. My Ark is a miniature one, copy of the Mosaic Ark. audience wanted te know if Muhammad sent that also."

A gentleman, named P. E. Koya Kidavu Koya, native of Kalpeni Island, sends us a long letter in the course of which he says:—

"I have read the whole of your 'Teachings of Islam.' It is the spiritual remedy of the inner disease. Your Teachings of Islam' gave me a perfect and satisfactory description about the knowledge of self. No doubt it is the fountain of divine knowledge that entered into the heart of a perfect man, to whom the Omniscient disclosed Himself in His perfect glory. I thank you, dear sir, with all my heart for your kindness in translating it and selling the precious pearls in it at so cheap a rate."

Notes and Comments.

Blunders of Pundit Daya Nand.

In proof of the divine origin of the Holy Quran, God says: "If it had been from any other than God, they would have found in it many contradictions." The Word of God must be free from contradictions and blunders, and its followers should never feel the necessity of subjecting it to revision and amendment. But the doctrines of teachers that are not from God and have only the imperfect light of reason to guide them have to be amended afterwards either by the teachers themselves or by their followers. A remarkable illustration of this is to be found in the Satyartha Prakasha of Pundit Daya Nanda. In 1875 the author published this work to serve as a guide for his followers. But soon it was found to contain many doctrinal and other blunders, and therefore when the second edition was issued, care was taken to remove the faults of the first edition. The second edition was therefore very different from the original. Now that extravagant claims have begun to be put forward for the founder of the Samaj, who is now put above even the prophets of the world, the attention of his admirers is being drawn in certain quarters to the blunders which Pundit Daya Nand committed in the first edition of his book. Such blunders, it is pointed out, are incompatible with the character ascribed to him by his followers. Mr. Dharmpal, a convert to Arya Samajic creed, who is a great admirer of the said Pundit, but who does not put him above prophets like his fellow-Samajists, is issuing an Urdu translation of the original Satyartha Prakash. In order to show that the Pundit was not immune from error, he quotes a few specimens of his blunders from the original Satyartha. Some of the mistakes are so ridiculous that they will put even the soul of Pundit Dayanand to the blush. In his Chapter on the Refutation of other religions, he is reported to have made the following statement:-

"The Jainees of China, etc., heard of this and in order to obtain it they came to this country where they saw it with their own eyes. After this, the Jainees saw that they could easily rule over India. So they came and began to rule over it."

Poor Pundit! he seems to have been under the impression that the Jainis came from China. Probably the similarity between the words Jain and China seems to have led him to commit this error. Anyhow, the blunder clearly shows that the Pundit was deplorably ignorant even of commonplace things.

This is not the only occasion on which the Pundit betrays deplorable ignorance. The readers will certainly be greatly amused to learn that the Pundit accused the English of having destroyed a very valuable Library at Chatrakot. "It is greatly to be regretted" says he on page 326 of the old Satyarth, "that the English consigned to flames a great library on mount Chatrakot, belonging to Maharaja Amrit Rai Jee and thus millions of precious copies worth many crores of rupees were burnt to ashes."

It is well that this passage has been omitted in the second edition of the book, otherwise a day might come when the English, like Caliph Omar, would have stood charged with the destruction of a great library and another Gibbon would have been needed to clear them of this blame.

On page 327 the Pundit says that Yudhishter and Budar Jee were well versed in Arabic and were in the habit of talking with each other in that language.

The readers may not be disposed to credit this story as true, but according to the learned Pundit, there was nothing strange about it, for in his map of Asia, Arabia was a country which lay somewhere between the Land of Five Rivers and

Afghanistan. Speaking of Sultan Mahmud of Ghazni, the learned Pundit is reported to have said on page 321 of the original Satyartha:—

"This Mahmud got a property worth 18 crores of rupees from this temple (Somnath). He had already with him many carts, camels and coolies and he seized many more at Somnath. Having laden all these with the booty, he started for his own country. He took with him 10,000 persons as captives, including Pundits, priests, worshippers, Kshatriyas, Vaishas Brahmans, Sudras, women and children, made them perform the meanest service of all sort. performing his journey he came near Mecca. Other Muslims suggested to him that it was not proper to allow these Kafirs to defile the holy land of Mecca. So he murdered all the prisoners in a most brutal manner." Certainly such ignorance was not worthy of a person who is now looked upon by his followers as the World Redeemer, and it was quite natural that such absurdities should not have been allowed to re-appear in the second edition. The Pundit also allowed certain practices and laid down certain doctrines in his original Satyartha which find no place in the new Satyartha. Though the second edition has been purged of many absurdities, and certain doctrines and practices which were preached in the old Satyartha have been left out in the new, yet there are some statements in the new Satyarth which are not less absurd than those quoted above, but which are still credited as true by his admirers. Among them may be mentioned the assertion that in ancient India there were flying horses, ariships and other wonderful machines which would have broken the pride of the Europeans had they survived to this day, that in the Vedas are to be found the fundamental principles of all sciences, and that princes from America came to Arya Varta to take part in the great battle of Kruchhetra.

If these assertions are allowed to remain in the Satyartha, it does not matter much, for they are not fraught with any harm. They are no more than empty boasts about the past glory of India. There stand, however, certain statements and doctrines in the Satyartha Prakasha which are calculated to do much harm, and which we advise the Arya Samaj to expunge from their sacred book as soon as possible. The first thing which the Samaj must cut out from the Satyartha is the most heinous doctrine of Niyoga which permits a married lady to lie with Strangers in order to get children or to satisfy her passion. This obscene doctrine is a standing disgrace to the sacred book of the Samaj, and the sooner it is discarded the better. We believe the Arya Samajists to be too magnanimous to stoop to such an immoral practice. What is the use then of allowing an institution like this to disgrace the pages of the sacred Satyartha? We know that a considerable section of the Arya Samaj is opposed to this unholy institution, and we think that those who advocate it do so only out of deference to their sacred leader and that they uphold it only in theory.

Other passages which we wish the Arya Samajists to blot out from their Gospel are those which are adapted to poison the minds of young and inexperienced readers and to prejudice them against the British rule. The passages in question are serving no useful purpose. On the other hand, they are only calculated to sow an evil seed in the minds of students attending Samajic institutions and other followers of the Pundit.

It is the duty of the Arya Samaj to itself, to the Government, to the young students in its charge, and to the country at large to remove the questionable passages from the book of Pundit Dayanand.

These teachings of the book have already wrought much mischief and who knows how much more harm they may do if

they continue to form a part of the sacred text of the Holy Satyartha.

The Protestant Bible.

It will perhaps interest the readers to learn how the Catholic Christians regard the Holy Bible of the Protestants. The early colonists that created the United States of America were English Protestants. In Britain, they had learned to hate religious persecution for it was this persecution which had compelled them to emigrate from their native country and seek refuge on the wild shores across the Atlantic. Hence when a settled form of Government was established, religious liberty was guaranteed by the national constitution. A Roman Catholic was as free in the exercise and the propagation of his creed as any sect of Protestantism. The result is that Catholicism is now fairly established in the United States. Its progress there now has alarmed many Protestants and even Freethinkers who look upon it (and we think, rightly) as a menace to liberty and a hindrance to progress. It is a curious fact that though Roman Catholicism seems to be gaining ground in the United States, it is daily losing ground in the old world, where it is best known. Long ago it was driven from Great Britain and not many years have passed since it suffered a crushing defeat at the hands of the French Republic. Portugal has thrown off the yoke both of the king and the pope, and even Spain-Catholic Spain-is in rebellion against Rome. In Germany the power of Catholicism is on the wane. In Italy itself, which is the home of the Pope, Roman hierarchy is quite powerless. But while Catholicism is being discredited in Catholic countries, it is striving for domination on the shores of the western world. Other sects of Christianity are now feeling rather uncomfortable on account of the growing power of this intruder. The various sects of Protestantism -- and there is quite a lot of them in the country, about 200-have now

a powerful opponent in Roman Catholicism. They can no longer have their own way, but are troubled every now and then by Catholic interference. This is well illustrated by the following incident. The Protestant Ministers' Association of New Orleans resolved that the Bible be introduced in the schools of that city, and all students be compelled to read it. They never dreamt that any sect of Christianity would oppose the introduction of the Bible in the schools. They were, however, soon undeceived when the local Catholic organ came forward with the following protest:

"If the Protestant Ministers' Association is so anxious for the reading of the Bible in the schools, we, Catholics, will demand that it be the Catholic Bible and that our Catholic priests be allowed to interpret it to the children. . . . To allow the perverted Protestant Bible to be placed in the hands of our children is something to which the Catholic people of this city will never submit. . . We tell that body once and for all that the Protestant Bible can not be introduced into the public schools of this city."

We cannot say what the numberless Protestant sects have to say in reply to this protest. One of the pleas made for the introduction of the Bible in public schools was that it is a non-sectarian book, but the protest of the New Orleans Catholic organ disposes of this plea once for all.

The Protestant Bible is declared by the Roman Catholics as perverted, while the Catholic Bible is rejected by the Protestant sects, and the wonder is that both these parties declare their respective Bibles to be the infallible Word of God. It is meet that both the sections should first fight out the question between themselves and should not offer the Bible to the world at large until they are agreed as to which version is the true and pure Word of God. The controversy should also include a discussion on the canonicity of those portions of the Catholic Bible which are rejected by the Protestant school as apocryphal.

(July

The Bible Versus the Vedas.

One Mr. T.J. Scott, from N.J., United States, America, sends a letter to the *Arya Patrika* of Lahore, in the course of which he says:—

"Your claim that all science is taught in the Vedas, and the most perfect form of civilization, is a fatal weakness in Aryanism as you are seeking to propagate it. No ancient book like the Old Testament can give us a perfect type of morals or civilization. The race was not prepared for this This is well understood by the most enlightened type of reformers in India now, and they are not building on an eternal, scientific, infallible Veda. I am raising no objection to the book as an ancient interesting valuable document, nor am I discounting the moral worth and historic value of the Old Testament in its place as a preparation for Christianity, when I say that a perfect moral life and civilization can not be built on this alone.

"As to the Vedas, I must take exception to your reiteration that western scholarship can not interpret the Vedas. Just as I believe that any fair-minded Eastern scholar, with a trained historic sense, can with a knowledge of Hebrew and Chaldee translate and interpret the Old Testament, so I hold Western scholarship can unlock the Vedas. In your issue of Asar 19-1967 you discuss the Veda as the fountain-head of knowledge. You justly state the position that humanity must be aided from heaven or which is the same thing, by inspiration and revelation. But when you proceed to claim, setting aside the Bible, that this revelation is preserved only in the Veda, you are making the fatal mistake of attempting "to prove too much." The Vedas are not what your Aryan scholars claim. Their light of three or four thousand years ago is not sufficient for the India of to-day; you can not afford to hinder your enlightened progress in this way. A fair interpretation of the Vedas gives

you polytheism, pantheism, and probably idolatry. These are not in the Bible, whatever limitations it may have. It denounces idolatry, and polytheism and reveals only one God who says "Be ye holy for I am holy." The Book, while God-inspired, has the limitations of a man-made book and presents its moral perplexities through man's weakness. Yet it reveals one holy God, who demands righteousness and holiness in man.

The concluding part of the foregoing passage shows the change that has taken place in the opinion of many Christians with regard to the inspired character of the Bible. was a time when the whole Christendom believed in the verbal inspiration of the Bible. It was believed that every word and every letter of both the Old and the New Testament had been dictated by God Himself and that the inspiration was independent of the human instrument through which it worked. With the Christians of earlier generations the Bible was infallible, and every word of it was held to be absolutely correct. The searching criticism to which the books of the Bible have been lately subjected has taught them the absurdity of this belief. Though the more ignorant among the Christians still cling to the old doctrine, yet there are millions among them that no longer believe the Bible to be the inspired word of God. Many regard the Bible not only as the word of man, but also as full of myths and absurdities. There are others who still call it the Word of God, but not in the old sense of the word. It is to this last class of Christians that Mr. T. J. Scott appears to belong. According to him, the Bible is God-inspired, but it has also the limitations of a man-made book and the moral perplexities. which it presents are due to man's weakness. These changes in the attitude of Christians towards the Bible show that their doctrines are not based on the Word of God. They are self-made and are therefore subject to constant revision and modification. Poor indeed is the religion the followers of which are continually modifying their doctrines! What can be more unfortunate than that we should always be altering and mending our views with regard to the character of the book to which we look for our guidance? How can that revelation, I ask Mr. Scott, be trusted which is not totally free from human errors. And what proof is there that the writers who wrote the books of the Bible wrote them under the influence of divine inspiration? Do those writers claim that they are writing under the influence of divine inspiration? Take for instance any of the four Gospels. Can he show that these writers claimed to be the recipients of divine revelation-let him take that word in any sense he likes. Far from showing that the writers of the Gospels were inspired men, he cannot conclusively prove, even in the case of a single Gospel, who those writers were. He is quite right when he says that the Arya Samaj, by attempting to show the Vedas to be the fountain-head of all science, is committing the fatal mistake of trying to prove too much, but it is equally true that his claim that all the books of the Bible-even the Gospels and the Epistles-are God-inspired is a fatal weakness. If the Arya Samaj is guilty of making certain preposterous claims about the four Vedas, his claim regarding the four Gospels that though "the Old Testament was for the few and for a dispensation destined to pass away," yet " the new is for a Christianised world and for all time" is not less absurd. True, there is a mote in the eye of the Arya Samaj, but in the eye of Mr. Scott there is a beam, He is quick to perceive the mote, but it is pity that he does not see the beam.

Mr. Scott closes his letter with the following words :-

"I beg of you to have patience with me, an Aryan too, whose European ancestors, generations ago, left the polytheism and idolatry of our and your ancient forefathers, for the pure Theism of the Bible and Gospel of Jesus." If the European ancestors of Mr. Scott had accepted the one God of the Old Testament in whom the Jews believed, his boast would have

been well justified. Under the present circumstances, however, the Arya Patrika may well retort by saying that the exchange of gods made by Mr. Scott's ancestors was in no way a gain, for if the Hindus worshipped the Trimurti, viz., Brahma, Vishnu and Shiva, the European ancestors of Mr. Scott adopted Trinity and the result is that Mr. Scott, instead of worshipping the one God of Israel, is praying to three gods, viz., God the Father, God the Son and God the Holy Ghost. So he has no reason to be proud of the bargain. A worshipper of the son of Mary can claim no superiority over a worshipper of the son of Devki.

A Religious Controversy.

A Kottyam (Madras) correspondent telegraphs to the

"The controversy between the two factions, Jacobite and Syrian Christians in Travancore, has almost reached its climax, so much so that a servant of Mgr. Dionysius, the Metropolitan, was attacked and mortally wounded by some Muhammadans and some Christians said to be retained by the opposite party, at about 5—30 p. m. on Saturday. He died afterwards in hospital after giving a dying declaration before the magistrate who arrived on the spot. The culprits have since absconded. The Rev. Father Geevargis, M. A., Principal, M. D. Seminary, was also waylaid on Friday evening by the same gang. Much indiguation prevails and the incidents have caused a great sensation."

That religious controversy between two sections of Christians should assume the form of a bloody fight is indeed regrettable, but it is by no means surprising. Instances of Christian jealousy resulting in cold blooded murder abound in the history of Christian Church. To illustrate this, I will quote only a single paragraph from Gibbon's Rome. Narrating the story of Cyril, Patriarch of Alexandria, the learned historian says:

Hypatia, the daughter of Theon the Mathematician, was initiated in her father's studies; her learned comments have elucidated the geometry of Apollonius and Diophantus, and

she publicly taught both at Athens and Alexandria the philosophy of Plato and Aristotle. In the bloom of beauty, and in the maturity of wisdom, the modest maid refused her lovers and instructed her disciples; the persons most illustrious for their rank or merit were impatient to visit the female philosopher; and Cyril beheld with a jealous eye, the gorgeous trains of horses and slaves who crowded the door of her academy. On a fatal day, in the holy season of Lent, Hypatia was torn from her chariot, stripped naked, dragged to the church, and inhumanly butchered by the hands of Peter the reader, and a troop of savage and merciless fanatics; her flesh was scraped from her bones with sharp oyster-shells, and her quivering limbs were delivered to the flames. The just progress of inquiry and punishment was stopped by seasonable gifts; but the murder of Hypatia has imprinted an indelible stain on the character and religion of Cyril of Alexandria."

The savage outrage needs no comment, but the wonder is that this barbarous conduct has not precluded Cyril from being included in the category of Christian saints.

A later telegram (dated 15th July) says :-

"The unfortunate state of affairs in the Jacobite Syrian Church is going from bad to worse as each day passes and tactics employed by either party while estranging sympathy of outside public widen the gulf between both and lessen the possibility compromise. The Government of H. H. the Maharaja anticipating a breach of the peace have despatched a detachment of police consisting of an . . . and 50 constables who arrived here on Friday and they will soon be patrolling the streets lest any breach of the peace should occur, when the Patriarch of the party of Mar. Dionysius arrives in a few days. There are in both parties a few men who sincerely wish to see this unhappy struggle brought to a speedy termination and who have at heart the welfare of this oldest Christian church in India. Some including the head of a church and a high official of State, have tried to bring the parties to an amicable settlement of their differences, but all their efforts have hitherto proved fruitless."

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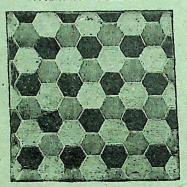
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بسم الله الرحمن الرحيم نحمد ، و نصلي على رسوله الكريم

The Alexandrian Library.

One of the greatest objections against Islam was the charge brought forward by the Christian Missionaries that under the direct influence of the Holy Prophet of Islam and his Caliphs, Muslim soldiers committed some of the worst acts of The charge of destroying Alexandrian Library vandalism. stood also in the same category. Little did the early fathers think that in so doing they were sapping the foundation of their own creed. By unrighteously bolstering up an untruth they thought they were doing a personal service, while strictly speaking it was a plain disservice, because when detected not only did it bring disgrace upon them but also upon their creed whose direct fruits they were. Gibbon was the first man who sceptically denied the authenticity of the charge. Later on when the scholars in right earnest took the matter in their hands and set about sifting truth from falsehood, the tables were completely turned against the so-called followers of Christ. By this time we were lulled into false security that all danger, at least in this direction, was past, for we read that even Farrar, the great champion of Christ and Christianity, and author of the Life of Jesus, wherein he defends the teaching and character of Jesus against the apostles of Higher Criticism, Strauss and Renan, admits in his 'Seekers after God' that the destruction of Alexandrian Library is a baseless charge against the unsullied

character of Omar. We thought the snake was killed and it was all over with it, while in truth it was merely scotched. It has closed again and we find that in educational and biographical series the question is again cropping up. We quote the following from the Life of Cleopatra of Egypt by Philip. W. Sergean, page 111:—

"Attached to it (i.e., the Serapeum) was a Library (an overflow from the Library in the Brucheion) which suffered destruction at the hands of the Christian Bishop Theopilus in the 4th century A.D., some 260 years before the Muhammadans by burning the main building finally wiped out all traces of the literary zeal of Alexandria." The Christian Bishop has meddled only with the overflow, but the Muhammadans burn the main building! What a distortion of facts! We would have passed over it with disdain had we not been earnestly beseeched by some of our brethren in Ceylon to put a stop to the cynical boast of the some of the Christians there who in the absence of any one sufficiently acquainted with their tactics, pass for scholars and savants.

It is needless for us to deal with the question exhaustively as it has been very ably discussed by Maulvi Shibli of Al-Nadva fame and Mr. Butler in his 'The Arab Conquest of Egypt.' From the Muhammadan as well as rational point of view, the former is the best, but the treatise being in Urdu, suffers from want of adequate appreciation by the English knowing public. The latter also deals exhaustively in his own way and we can not but recommend both to the seekers after truth.

The charge is based upon a story (whether real or fictitious will be seen afterwards) which runs as follows:—At the time of the Arab conquest of Egypt under Amr-ibn-al-As acting directly under the orders of Caliph Omar at Medina, there was a man, who was held in high esteem by the Muslims even, named John

the Grammarian otherwise known as Johannes Philoponus.* was an Alexandrian, and apparently had been a Coptic priest. He was living at the time of the Arab conquest of Alexandria. and made acquaintance of 'Amr who took a fancy for him. Emboldened by 'Amr's favour, John one day remarked, You have examined the whole city, and have set your seal on every kind of valuable; I make no claim for aught is useful to you, but things useless to you may be of service to us." What are you thinking of? said 'Amr. "The books of wisdom," said John, "which are in the Imperial Treasuries." replied 'Amr, " is a matter on which I can give no order without the authority of the Caliph." A letter accordingly was written, referring the matter to Omar who answered: "Touching the books you mention, if what is written in them agrees with the Book of God, they are superfluous; if it does not agree, then it is desirable not to have them. Destroy them therefore." On receipt of this judgment, 'Amr accordingly ordered the books to be distributed among the baths of Alexandria and used as fuel for heating: it took six months to consume them.

Such is the story emanating from Abul Faraj or Abulfaragius who wrote in the latter half of the thirteenth century some six centuries or so after the fall of Alexandria. He is the first man who gave this event its European notoriety. He was born at Malatia, in Armenia in 1226. His father Aaron was a physician, and Abulfaragius, after studying under him, also practised medicine with great success. His command of the Arabic, Syriac, and Greek languages, and his knowledge of Philosophy, and Theology gained for him a very high reputation. His death occurred at Maragha, in Azerbijan in 1286. Abulfaragius wrote a large number of works on various subjects, but his fame as an author rests chiefly on his History of the World. It was written first in Syriac, and then after a considerable interval, an abridged

^{*}Dict. Christ Biog., S. V. Johannes Philoponus,

version in Arabic was published. The historic value of this book, according to western writers, lies entirely in the portions that treat of the eastern nations. The other sections are full of mistakes arising out of author's ignorance of classical languages. A Latin translation of the Arabic abridgement was published by Dr. Pococke at Oxford in 1663. A portion of the original text, with Latin translation, edited, by no means carefully or accurately, by Brun and F. W. Kirseh, appeared at Leipsic in 1788.†

In order to test the truth of the story and veracity of the writer we have to consider the following points:—

- I. Source of the story.
- II. How far can we rely on the statements of Abulfaragius.
- III. Internal or external evidence.

As regards the source of the story, Abulfaragius mentions nothing. The story is not to be found in any written document until some six centuries after the capture of Alexandria, and it is challenged by the silence of every writer from John of Nikio to Abu Salih. John of Nikio was a Coptic Bishop who wrote in Egypt towards the end of the 7th century and was born probably at the time of the Arab conquest. He had ample opportunities of gathering everything in detail from his personal reminiscences. Besides he is by no means friendly towards the Muhammadans for every word of his is dipped in gall and wormwood whenever he talks of the conquerors. Fortunately for us that portion of his which deals with the conquest and capture of Alexandria has been preserved for us, wherein he cites may instances of bloodshed, rapacity, etc., but he is silent when he comes to the Library of Alexandria. In addition to these there is a legion of the Muham-

^{*}See Abulfaraguis, Encyclopaedia Britannica, Vol. I.

[†]Historia Dynastiarum.

madan writers who wrote before the publication of Abulfaragius's book, and who make no mention whatever save Abdul Latif of whom we shall speak later on. Suffice is to say that there is no mention whatever of the source from which Abulfaragius evolved his own story.

How far can we rely on him for his story may be gauged from the comments of the editors of Encyclopaedia Britannica about the very book which is the repository of such like stories. "The historic value lies entirely in the portions that treat of the Eastern nations. The other sections are full of mistakes arising out of author's ignorance of classical languages." Such is the verdict of the editors about those portions of his book which deal with the western nations but being ignorant themselves of the Eastern nations and their literatures they gave him some credit for some of those lies and fables which he unscrupulously forged in the name of his religion. This is not strange when we find that from the very early times Christian fathers could even condescend to such tricks of dishonesty as to employ scribes or copyists in the task of corrupting the writings of fathers, so that they could cite any authority for any purpose. His utter ignorance about the Easterns and his Christian bias against Islam withhold us from putting any reliance on his statements which are quite unsupported by any contemporary and anterior evidence.

There is another consideration which gives us some insight into another phase of the question. The Arabic version is only an abridged form of the large work in Syriac. Now this story is not to be found in the original Syriac which being larger and more extensive was sure to contain a detailed account of an event of such grave magnitude and so far-reaching in its consequences. The concluding words of the story in the Arabic version can only lead one to expect a detailed and comprehensive account of this catastrophe account it.e., Behold what passed

and wonder (at the barbarism of the vandals). Need we say that the story was not even in its conception when the original Syriac edition was published? Do we not see another hand here!?

Now in order to clear up the internal and external evidence it is necessary for us to know a brief history of the foundation of this library and the various vicissitudes which it underwent. It is at all events certain that the libraries of Alexandria were the most important as they were the most celebrated of the ancient world. It is pretty certain that Ptolemy Soter had formed the idea of founding a great library by establishing a society of scholars and men of science at his court. completely equipped and organised by Philadelphus his successor who sent into every part of Greece and Asia to collect the most precious stores. It seems that this library was a part of the splendid groups of buildings known as the Museum, which adjoined the royal palaces. It is said that there were 700,000 volumes in this library. In the year 48 B.C. Caesar was besieged in the Bruchion quarter, where the library was situated, by the Egyptians under Achillas and he set fire to the harbour shipping. In the general conflagration which ensued the Library suffered with the other quarters.* Seneca believed that "four hundeed thousand books were burnt at Alexandria." The words of Orosius are significant. He says "During the combat" orders were given (by Caesar) to fire the royal fleet which happened to be drawn on shore. The conflagration spread to part of the city and burned 400,000 books, which were stored in a building which happened to be contiguous. So perished that marvellous record of the literary activity of our forefathers. who made this vast and splendid collection of works of genius."

^{*}See Plutarch, Dío Cassius, Ammianus Marcellinus and Orosius.

But seven or eight years after this unhappy accident, Mark Antony sent to Alexandria the library of the King of Pergamus. Room was provided for this new collection in the great temple of Caesarian which was begun by Cleopatra in honour of Julius Caesar and finished by Augustus, for its libraries are mentioned among its most splendid embellishments. Now the overflow was sent to the Serapeum which is also said to have been founded by Ptolemy Philadelphus. In 216 A D., it is said that Caracalla drenched the city with blood, closed the theatres and suppressed the Syssitia or common Hall at the Museum. Again the Museum buildings were razed to the ground by Aurelian in 273 A.D.,* when he wrought havoc in the Bruchion quarter to punish the Alexandrians for the revolt of Firmus; and the Members or Fellows took refuge in the Serapium. In 366 the Caesarian was wrecked and plundered in a fierce religious contest in which there is reason to think that the Caesarian Library perished.†

Gibbon says, "After the captivity of Valerian and the insolence of his son had relaxed the authority of the laws, the the Alexandrians abandoned themselves to the ungoverned rage of their passions, and their unhappy country was the theatre of a civil war, which continued (with a few short and suspicious truces) above twelve years. All intercourse was cut off between the several quarters of the afflicted city. Every street was polluted with blood, every building of strength converted into a citadel; nor did the tumults subside till a considerable part of Alexandria was irretrievably ruined. The spacious and magnificient district of Bruchion, with its palaces and museum,

^{*}Eusebius, however, attributes the destruction of the Bruchion quarter to Claudian. See Arab Conquest of Egypt by Butler.

[†]See Arab Conquest of Egypt by Butler.

[†]Had there been any such library it would have found place among other things in the letter of 'Amr to Omar. The words of the letter are as plain as the day. 'I have taken a city' he writes, 'of which I can but say that it contains 4,000 palaces, 4,000 baths, 400 theatres, 12,000 sellers of green vegetables and 40,000 tributary Jews.'

the residence of the kings and philosophers is described above a century afterwards, as already reduced to its present state of dreary solitude."

The Serapeum Library was doomed to destruction in the end of the fourth century by the Christians under Theophilus. Emperor Theodosius in his fanatic zeal for Christ enforced proscription against Paganism. He prohibited the use of sacrifices which he declared to be criminal as well as infamous. Heathen temples were shut or destroyed and their property seized upon. The temple of Serapis at Alexandria excited the cupidity of Theophilus who filled the archepiscopal throne of Alexandria. A perpetual enemy of peace and virtue, the hands of this bad, bold man were alternately polluted with gold and with blood "His pious indignation was excited by the honours of Serapis and the insults which he offered to an ancient chapel of Balcus convinced the Pagans that he meditated a more important and dangerous enterprise. In the tumultuous capital of Egypt, the slightest provocation was sufficient to inflame a war. The votaries of Serapis, whose strength and numbers were much inferior to those of their antagonists, rose in arms at the instigation of the philosopher Olympius, who exhorted them to die in the defence of the altars of the gods. These pagan fanatics fortifield themselvas in the temple of Serapis; repelled the besiegers by daring sallies and a resolute defence,' but before matters were forced to the last arbitrament it was agreed to take the emperor's decision. Being an iconoclast to the backbone the emperor could not but issue a rescript against the destruction of the idols of Alexandria. The fury of the Christians and the dismay of their opponents knew no bounds, and as the latter fled, the former dismantled and demolished the great temple of Serapis. "The valuable library of Alexandria was pillaged or destroyed; and nearly twenty years after the appearance of the empty shelves excited the

regret and indignation of every spectator whose mind was not totally darkened by religious prejudice" (See Orosius). This happened in 391 A. D., and the fact is uncontroverted.

Thus we find that some two centuries and a half before the appearance of the Arabs not a vestige of the said Library or libraries was left for the Mussalmans to destroy. It would have been as useless as to flog a dead horse.

We have seen that Christian writers from John of Nikion to Abu Salih are quite silent on this point. They are ready to create tales of woe even where there is no occasion for such things. Even Eutychius, Sa'id-ibn-i-Batrik of thé Muslim books -a Christian writer who became Melkite Patriarch from 933 to 940 and who has preserved many details of great interest, is silent like his other confreres. Had the library been in existence, how is it that not a single writer in the fifth or sixth century can be cited to establish the fact. We know for instance that John Moschus and his friend and pupil spent a great part of their lives together in the monasteries of Thebaid or upper Egpyt. They returned to their own country, Syria, but in 605 they were driven out of it and took up their abode in Alexandria where they spent some further period of eight or ten years. Both of them were scholars of keen intellectual interest and very fond of books, whilst both of them were voluminous writers. But one would vainly ransack their pages for any hint or inkling with regard to the existence of the library in the Serapeum in their time, although they allude to many private libraries in the country.

Let us suppose that the library was quite intact when the Arabs entered Alexandria. Now it is well known that Alexandria was given a respite of eleven or thirteen months during which the treaty entered into with the Muslims was to be ratified by

^{*}See Gibbon for the details of this vandalism.

the emperor Heraclius. During this period, and for many years afterwards when it was re-captured by the Romans and then re-taken by the Mussalmans, the city continued to be open and safe from the seaside which protected more than two-thirds of the walls of the city as well as the harbour. For many years to come the Arabs were without boats or ships of any kind. Now after the first treaty of surrender Alexandria remained unoccupied for eleven months, and in the treaty it was expressly stated that during the interval not only might the Romans themselves depart, but they might carry off all their moveable possessions and valuables.* During all this period the sea was open and the Romans had a splendid fleet of their own in addition to hundreds of trading vessels that visited the harbour every month. The Arab fleet was as yet non-existent. Therewas then absolutely no hindrance in the way to and from Constantinople. The market value of the books, if they ever existed, must have been enormous: "their literary value must have been keenly appreciated by a large number of persons with intellectual interests; and these students would surely have forestalled the fabled zeal of John Philoponus by securing the removal of such priceless treasures while it was still time? instead of leaving them at the mercy of the desert warriors to whom the city was to be delivered." Surely they would have proved true to their words unlike the Christians who made covenants only to break them, as is amply borne out-by history.†

We have already mentioned the name of Abdul Latif in this connection. Failing to find any direct proof for this baseless calumny attributed to Amr-ibn-As, some of the Christian writers have sought to read its corroboration in the writings of Abdul Latif, Al Makrizi, Ibn Khaldun and Hadji Khalifa. Leaving Abdul Latif for the present we take up

^{*}See John of Nikion, Treaty of Alexandria. †See Moors in Spain by Stanley Lane Poole.

Al-Makrizi. He was born in 1365 and died in 1441, that is, he flourished nearly a century after Abdul Latif. In the first volume of his book under the heading of 'Amud as Sawari—Pillar of Columns (Diocletians' Pillar) he quotes Abdul Latif verbatim as his authority. Thus Al-Makrizi's name is eliminated from the list of authorities which is now reduced to three.

Hadji Khalifa and Ibn Khaldoon are mere misnomers in this connection, for nowhere does the latter make any mention of the destruction of the Alexandrian Library by the Muhammadans. It is true that in his description of the conquest of Persia he remarks that the Persian Library was destroyed by the Muslim soldiers, but it does not follow that they must have also destroyed the Alexandrian Library. The statement of Ibn Khaldoon that the Muhammadan soldiers destroyed the Persian Library is unfounded. But as the question has no direct connection with our subject, we do not enter into its discussion here, else we could show that even in this case as in that of the Alexandrian Library the Muslims have been unjustly made the target of Christian misrepresentation. To jump to the conclusion that the Arab soldiers must have destroyed the Alexandrian Library, since they destroyed the so called Persian Library shows fallacious reasoning and bad taste.

Now we come to the statement of Hadji Khalifa who flourished in quite recent times. His words which are adduced in proof of this assertion are:—

"In the early days of Islam the Arabs paid very little attention to any other Science except Lexicography, Theology and Medicine. And even these were attended to as common people stood in great need of them. The reason being that the rules of Islam and the beliefs of the people had not as yet attained that indelibility and soundness which would have withstood the onslaught of the Sciences cultivated by the ancients. Even

it is said that the Arabs destroyed all those books that came into their hands." Now a mere cursory glance at the passage will show that it is not any historical event that the author is alluding to, on the other hand, he is only expressing in a general way his own opinion about such occurrences. It is not more than his own individual opinion which must not be confounded with a fact. To crown all his last sentence is worth remembering. It is said he says, which shows that he is not alluding to any event which is historically a fact, but a fable that has gained some currency without any strong argument or evidence to corroborate it.

So far we have seen that Makrizi has simply quoted the words of Abdul Latif, while Ibn Khaldoon and Hadji Khalifa, do not make even an indirect allusion to the destruction of the Alexandrian Library. For the present we leave the consideration as to how far we can regard the books of these authors as containing true historical data. This is a point which requires at least a separate article. But for the purpose of the present article, we have shown that even in their present condition these authors give a direct lie to this allegation.

Now only Abdul Latif remains. He was born in 1161 A.D., at Baghdad. He saw a good deal of warfare with the Crusaders. He travelled all over the Levant and stayed a great deal in Egypt. About 1200 A.D., he wrote his history of Egypt, entitled, Kitab-ul-Ifada.wal-I'tbar. In this book he has managed to write only those accounts which he saw himself. Under the heading of Amud-as-Sawari—Diocletian's Pillar—he has written everything about it describing by the way: و يذ كر ان هذا العموة كانت تحمل رواق ارسطا طا ليس الذي كان يد رس من جملة اعموة كانت تحمل رواق ارسطا طا ليس الذي كان يد رس به الحكمة و انه كان دار العلم و فيه خزا نق كتب حر قها عمر و بن العاص با شا ر ٤ عمر بن الخطاب

i.e., "It is said that these columns upheld the Porch of Aristotle

who taught philosophy here, that it was a school of learning, and that it contained the library which was burnt by 'Amr at the instance of Caliph Omar." Now Aristotle never taught at Alexandria, neither was any porch erected for him to discourse in, nor as we have shown was there any library for the ruthless hands of 'Amr. So on examination this statement turns out to be a bundle of falsehoods, pure and simple, which are only too readily adopted by the unscrupulous enemies of Islam. They do not even see that Abdul Latif describes it in the passive voice, third person. His words begin with يذكر (It is said) and all the clauses that follow it are subordinate noun clauses, governed by the transitive verb ين كر. This being the case we can eliminate Abdul Latif from the list of authorities and the whole cobweb woven into a false allegation against the conqueror of Egypt is brushed away. Supposing we accepted this statement of Abdul Latif as his own belief, we could still venture to demand the authority which would have again put the enemies of Islam in a piteous predicament. Thus we see that the story is devoid of all external evidence. So we turn now to examine the composition of the story.

Internal Evidence.

The story as it stands requires some elucidation on certain points. 1, Did the library exist? 2, Who was this John Philoponus (Grammarian) and when did he exist? 3, Then there are certain minor points, the number of books and the situation of the Library. We have already answered the first question in the negative; with this the whole edifice so elaborately set up, totters and collapses. But in order to bring home our point, we wish to take up every point separately. "Granting for a moment that the destruction of the Library took place as related, we have to believe, that instead of being made into a bonfire on the acropolis, the books were laboriously put into baskets and taken down the city; that they then were laboriously distribu-

(August

ted among the countless baths; that they served as fuel for the space of six months. This is a tissue of absurdities. Had the books been doomed, they would have been burnt on the spot. Had 'Amr refused them to his friend Philoponus, he would not have placed them at the mercy of every bath-keeper in the city. If he had so placed them, John Philoponus or any other person might have rescued a vast number of them at a trifling cost during the six months they are alleged to have lasted. Further, it can not be questioned that in the seventh century a very large proportion of the books in Egypt were written on vellum. Now vellum is a material which will not burn, as fuel, and all the Caliph's orders could not make it burn When one has deducted the number of writings on vellum, how can it be seriously imagined that the remainder of the books would have kept the 4000 bath-furnaces of Alexandria alive for 180 days? The tale, as it stands, is ridiculous; one may indeed listen and wonder."*

Was John Philoponus alive at the time of the Alexandrian conquest? "The earliest known work of Philoponus is his Treatise against Joannes, C. P. which was composed about A. D. 568; his commentary on the physics of Aristotle in 617 is his latest. He was born about A. D. 525. See Chinton (F. R. II. 164, 176, 331—333), who has closely investigated this subject. If Philoponus had been alive at the capture of Alexandria, he must have attained the great age of 116 years. Such longevity could not have escaped notice. As all writers are silent respecting it, we may infer that he died long before the time at which he is said by Abulfaragius to have had this extraordinary interview with 'Amr." See editorial note, Gibbon, Vol. VI, page 64, as well as 'The Arab Conquest of Egypt' by Butler.

Parthy (Alexandrinisches Museum) assigns topographical

^{*}See Arab conquest of Egypt by Butler.

reasons for doubting this story. See Encyclopaedia Britannica, Vol. XIV, page 511.

There is one consideration more and we for the present finish our article. How and under what conditions was Alexandria taken? What was the treatment meted out to those cities or countries that were conquered under similar circumstances? What was the practice of Omar? And lastly what kind of man was 'Amr himself? As everything was done under the orders of Omar, therefore, we shall see his treatment of the conquered places at first. What were his orders concerning Egypt in general and Alexandria in particular.

Jerusalem capitulated on the following terms when Omar in person undertook a journey to confirm it:

"This is the security which the servant of God, Omar, Prince of the Faithful, gave to the people of Jerusalem for themselves, their lives, and their possessions and for their churches and their crosses, to their invalids and their healthy persons and their fellow believers all; that their churches shall neither be turned into places of residence, nor pulled down, that no harm shall be done to their church buildings, or the church compound, or their crosses or the property of the churches. They shall be free to follow their religion, neither shall any one of them be injured in any way. No Jew will be allowed to stay with them, but the people of Jerusalem are bound to pay the poll tax as do the Persians, and it is their duty to expel the Romans and the Greeks from amongst them. Those who depart shall have a safe conduct for their lives as well as property until they reach their place of safety, but those who stay, have got the same rights and obligations as are enjoyed by the people of Jerusalem, but they shall be bound to pay the same taxes. And if any of the inhabitants of Jerusalem prefer to depart with the Romans with their property, they

shall have a safe conduct until they reach their place of safety. Their lives, their churches and their crosses shall be respected. Upon all within this document is the covenant of God, and the protection of His Apostle, and the protection of the Khalifahs, and the protection of all the faithful, provided those people pay the poll-tax. Witnessed by Khalid-ibn-al-Walid, Amr. ibn-al-As, Abdurrahman-ibn-Al-Auf and Moaviyat-ibn-Abi Sufian, written in the 15th year of the Hejira, (see Tabari). Now these are the terms which were given to those people who came under the Muslim rule. In conjunction with it let us see the dying behest of Omar من بعدى بن صمى الخليفة من بعدى بن صمة رسول الله صلى الله عليه وسلم ان يوقى لهم بعهد هم وان يقاتل As dying behest to my " من ورائهم ولا يكلفوا فوق طا قتهم successor, I adjure him to abide by the protection of the Prophet of God, may peace and blessings of Almighty be upon him, that he should fulfil all those treaties that have been entered into with zimmis,* (i.e., non-Muslim subjects) that they should be defended and that they should never be required to pay more than they could pay without any difficulty. Could the author of such humane injunctions be so inhuman as to act against his own ordinances, in which it was strictly laid down that their property and everything belonging to them should be safe? We know so much of Omar and his life that it is incredible to believe, he could issue such an order.

What then were the conditions under which Alexandria

of the villages in the Detta complained that according to the stipulations of the capitulation they were entitled to protection and defence by the Muslims, but during the campaign unfortunate as it was, they were plundered and ruthlessly treated by the Romans. Hence they demanded compensation and restitution. To this remonstrance 'Amr replied' Would that I had encountered the Romans as soon as they issued forth from Alexandria.' To his undying fame and nobility paid to the Copts for all their losses. (See The Arab Conquest of Egypt). Could such a man order the burning of ancient treasures laid up in the Bruchion or Serapeum Library?

capitulated? Below we give a translation of the terms of the treaty of capitulation from Ibn Khaldun. 'This is the security which 'Amr-ibn-al-As gave to the people of Egypt for themselves, their bodies and their possessions, for the whole and the part and all their numbers. Nothing shall be added to this treaty or taken away from it. The Nubians shall not be allowed to invade the country. The people of Egypt are bound to pay the poll-tax as soon as they come to an agreement on this treaty of peace, and when the overflow of the river has ceased-fifty millions in amount. 'Amr is bound to protect those whom he taxes. But if any of the Egyptians refuse to accept the treaty, the tribute shall be reduced in proportion, nevertheless we decline to give protection to those who refuse payment. If the Nile fails to rise to its full height, in any year, the tax shall be abated in proportion to the level it reaches. All the Romans and Nubians who come under this treaty of peace shall retain their possessions and shall be bound to pay the same taxes; but those who refuse and prefer to depart, shall have a safe-conduct, until they leave our dominions and reach a place of security. The tribute is to be paid in three equal instalments. Upon all within this document is the covenant of God and His protection, and the protection of His apostle, and the protection of the Khalifah and Prince of the Faithful and the protection of all the faithful. Witnessed by Zubeir and his two sons Abdullah and Muhammad, written by Wardan." In some of the books such as Mu'jim-Al-Buldan وان لهم ا رضهم و ا موالهم لا يتعر ضو ب في : we have the words i.e., their lands and their property will continue in their possession and shall not be in any way interfered with. Again we have the express words : هذا ما ا عطى عمر و بن العاصى اهل مصوح من الامان على انفسهم ودد ميم واصوالهم وكانتهم i.e., " This what 'Amr gave the people وحد دهم of Egypt by way of security, that their lives, their blood, their

property and even their weights and measure are rendered sacred and inviolable."*

As regards 'Amr, Abulfaragius himself admits that he was a wise man and a good administrator. In the biographical sketch of John Philoponus he mentions by the way, وكان عمرو الله ستماع صحيم الفكر والزمه والله يفارقه وند. 'Amr was a wise man who combined great power of brain with right thinking and understanding. He took a fancy for John and would never separate him from himself.' Under obligations so solemn, it is preposterous to think that Omar could issue such an order and 'Amr would execute it.

In the end we can not do better than quote the conclusions arrived at by Mr. Butler in his book, "The Arab Conquest of Egypt." He says :- "It may not be amiss to briefly recapitulate the argument. The problem being to discover the truth or falsehood of the story which charges the Arabs with burning the Alexandrian Library, I have shown-(1) that the story makes its first appearance more than five hundred years after the event to which it relates; (2) that on analysis the details of the story resolve into absurdities; (3) that the principal actor in the story, viz., John Philopinus was dead long before the Saracens invaded Egypt; (4) that of the two great public Libraries to which the story could refer; (a) the Museum Library perished in the conflagration caused by Julius Caesar or, if not, then at a date not less than four hundred years anterior to the Arab conquest; while (b) the Serapeum Library either was removed prior to the year 391, or was then dispersed or destroyed, so that in any case it disappeared two and a half centuries before the conquest; (5) that fifth, sixth and early seventh century literature contains no mention of the existence

^{*}Synti tells us "The villages of Bithait, Alkhhais, Suntais and Kurtasa rebelled, and the captives taken thence were sent to Medina and elsewhere; but Omar sent them back and made all the Copts a protected people, including Alexandria and the reber villages."

of any such library; (6) that if, nevertheless, it had existed when Cyrus (Makaukus) set his hand to the treaty surrendering Alexandria, yet the books would almost certainly have been removed—under the clause permitting the removal of valuables—during the eleven months' armistice which intervened between the signature of the convention and the actual entry of the Arabs into the city; and (7) that if the Library had been removed, or if it had been destroyed, the almost contemporary historian and man of letters, John of Nikion, could not have passed over its disappearance in total silence.

"The conclusion of the whole matter can no longer be doubtful. The suspicion of Renaudot and the scepticism of Gibbon are more than justified. One must pronounce that Abulfaragins's story is a mere fable, totally destitute of historical foundation."

Did Jesus the Christ Live?

This is the title of a small pamphlet sent to us by Peebles Publishing Co., 519 Fayette Street, Los Angels, California, U.S. A. It contains two papers, one by Dr. J. M. Peebles and the other by Dr. David W. Hull. These papers have been written in reply to an article in the *Progressive Thinker* of November 18th, 1911, by the late Dr. H. V. Sweringen, in both the papers an attempt has been made to show that Jesus of Nazareth is not a myth, but a real historical character. We have not before us the original article written by Dr. H. V. Sweringen, and therefore we are not in a position to say how far both these gentlemen have been successful in refuting his arguments. It is sad to note that Dr. Sweringen did not live to see these replies to his article and thus we are refused the opportunity of enjoying a rejoinder from his pen.

Dr. Peebles begins by saying that in the days of his youth he held exactly the same opinion which Dr. Sweringen advocates in the *Progressive Thinker*, but as he grew in years, he modified his opinions, and, now he regards the position of those who declare the man Jesus to be a myth as utterly untenable. He divides his proofs of the existence of Jesus into three heads:—

- 1. What do the Spirits say about it?
- 2. What do the Jewish Rabbis say about it?
- 3. What does history say about it?

The evidence of the spirits to which he gives the first place in his argument is very interesting. He says that during his sixty years and more of labour in the interests of spiritualism he never knew a well-balanced, cultured spiritualist who denied the existence of Jesus Christ. Before the court of reason and right he puts upon the stand the following witnesses:—

A. J. Davis stated that in the great delegation of ancient spirits, he saw the Syrian Jesus known as the Christ, and that he did not differ much from the Essenes in his spiritual precepts.

Judge Edmunds of New York, in conversing with Bacon and Swedenborg and one of the oriental sages, the latter declared that he had often met the Judean teacher Jesus in the spiritual heavens.

Mrs. Cora L. V. Richmond's guides have frequently affirmed that Jesus Christ is now an axalted angel in the realms of immortality.

J. J. Morse's guide, that eminent Chinese sage Tien Tsin, informed him that he had seen and conversed with the oriental Jesus of Nazareth.

From this pamphlet it appears, however, that some other spirits have given a testimony which runs counter to the testimony quoted above, but both Dr. Peebles and Dr. Hull look upon these spirits as of lower order and their mediums less upright than those whose evidence they cite in support of their view. For instance the spirit Apollonius, through the medium Alfred James, bears the following testimony:—"And from what I have learned as a spirit, I conclude that I am both the Jesus and the Saint Paul of the scriptures." Dr. Peebles, however, describes the spirit Appollonius of Tayana as "pretention" and Alfred James as a "disreputable medium." Appollonious was a Pythagorean philosopher who flourished in the first century. Some spiritualists hold that Jesus was the illegitimate son of Panderi who flourished about 100 years before the Christian era and that the word Christ comes from Krishna. George S. Sly who has

given thirty-five years to the study of this subject says that the word Chrishna was translated into Greek by Marcion, 180 A.D., and became the foundation of the various Gospels by changing the locality to Palestine, and the name Chrishna to Christ, and it was called the Gospel of Marcion." The Jesus-denying spiritists drew their inspiration from a work entitled "Antiquity Unveiled," professedly dictated by ancient spirits who lived near the time Jesus was supposed to have lived. Each one, or several of these dictators to that book, informs us that the name Christ was just an appropriation of the name Chrishna of the Hindus. Speaking of the testimony afforded by the "Antiquity Unveiled," Dr. Hull says: "In all probability, some charlatan spirit dictates to Bro. Roberts the stories which passed for communications from celebrities of anti-Christian times, but Bro. Roberts' hatred of Jesus made him an easy mark."

However Drs. Peebles and Hull may account for this perplexing divergence in the testimonies of the departed spirits and their mediums, the only conclusion at which a lay man will arrive is that the testimony of the spirits and their mediums is by no means convincing. The spirits not only contradict each other, but they reveal nothing new. They only confirm the views which their respective mediums happen to hold. We would have readily believed in their testimony if they had revealed some thing which had never been dreamt of by man and had themselves guided man to the proofs of the truth of their informa-Man has discovered many new things which were unknown before and has also furnished convincing proof of their truth, but no spirit has been known to make such a revelation. Take the case of Jesus, for instance. The information which the spirits are said to have furnished with regard to Jesus does not disclose any new fact. Different theories are held with regard to Jesus by different men, and it is a curious fact that the spirits also hold different views with regard to him and these views are the same that are already held by men. The

different opinions expressed by the people about Jesus are :-

- (a) That he was a holy person and the head of the present dispensation.
- (b) That Jesus of the Gospels is a myth.
- (c) That his teachings were influenced by those of the Essenes.
- (d) That the name Christ is a corruption of Chrishna.
- (e) That Jesus was no other than Appollonius of Tayana.
- (f) Some wicked men say that Jesus was the illegitimate son of Pandera who lived a hundred years before the Christian era.

Now we find that the testimonies of the departed spirits only corroborate one or other of the foregoing opinions. This leads one to suspect that the alleged testimonies of the departed spirits are but the expressions of the personal views of the so called mediums. We would have readily believed in their testimony if they had disclosed some thing about Jesus which was quite unknown to the world and also furnished proof of its truth.

Startling Disclosures about Jesus.

Only very recently a very startling disclosure has been made concerning Jesus. The tomb of Jesus has been discovered in Srinagar, Cashmere, and conclusive evidence has been brought to light showing that Jesus after his escape from the cross—fled his native country through fear of re-arrest, visited the eas tern lands of Afghanistan and Cashmere where the so called lost tribes of Israel had settled and at last breathed his last in this foreign land, where his holy remains still lie entombed in the sacred shrine of Srinagar. It has been conclusively shown that Jesus did not die on the cross. He was alive, though unconscious, when he was taken down from the cross. The three hours' suspension could not kill him. Pilate wondered how Jesus could have expired so soon. The two thieves who remained on the cross for the same space of time for which

he lived were both alive and conscious when their bodies were taken down from the accursed tree. In order to kill them the soldiers broke their bones, but they spared Jesus. flowed out when a soldier pierced his side with a spear-a sure sign of life. After he was taken down from the cross, it was not to his enemies, but to his friends that his body was given over. The haste with which his friends tried to secure his body bespeaks a desire on their part to save him whom apparently they had not yet given up for dead. The steps taken by the Jews to have a guard posted on his sepulchre also shows that they were not sure of his death. Roman Governor was very loth to have Jesus crucified and nothing could have pleased him more than to see him delivered. He would have therefore fain connived at his escape, nay he would not have been unwilling even to lend every indirect and secret aid to save Jesus. His refraining from punishing the soldiers who pretended to have gone to sleep in the time of their watch when Jesus left the tomb also throws a flood of light on his attitude to Jesus. There are signs of a secret conspiracy to save Jesus. Pilate's wife's vision* must also have induced him to do all that lay in his power to deliver Jesus from the clutches of the relentless Jews. The soldiers and the centurion who refrained from ensuring the death of Jesus by breaking his bones as well as the soldiers that pretended to have gone to sleep during their watch must have been, like their Governor, the sympathisers of Jesus. The centurion and the soldiers looked upon him as a holy man. (Mat. 27: 54.)

Jesus, when called upon by the Jews to show a sign said that he would show those adulterous people no sign save that of Prophet Jonah and that he would live in the belly of the Earth as Jonah had lived in the whale's belly. This saying of Jesus settles the question once for all. The Jews sought to kill him, but he escaped death in the most miraculous way. They had done all that lay in their power to put him to death but God

^{*}The appearance of angels to Pilate's wife shows God's purpose to save Jesus; and surely God has power to fulfil His purpose,

delivered him from their hands. Thus his escape was a sign for the Jews. The words of Jesus also indicated the way in which the sign was to be shown and the manner in which he was to be delivered from the hands of his murderous foes. He was to be placed in the belly of earth like one dead, but his case was to be like that of the Jonah in the belly of the whale. The latter when in the belly of the whale, was not dead, but alive. Similarly Jesus was to be alive and not dead in the bosom of the earth. Jesus by comparing his case to that of Jonah clearly indicated the way in which he was to escape. He was to enter the sepulchre alive and come out of it alive, just as Jonah had entered his living sepulchre alive and had come out of it alive. The tomb in which Jesus was laid was not such as would have suffocated him to death. It was a small chamber hewn in a rock, with a door which was closed by means of a heavy stone. The sepulchre was spacious enough to permit a number of men to stay in it without being suffocated. It lay in a garden belonging to a devoted friend and loving disciple of Jesus who must have lavished care on him to restore him to consciousness. Jesus left the tomb on the third day. The women that went to embalm the body of Jesus with spices and perfumes found that the stone had been rolled away and Jesus was not to be seen in the sepulchre. The body that had been nailed to the cross was not in the tomb. This deals a death-blow to the theory that it was not with his body of clay but with an astral body that Jesus rose. Though Jesus was not in the sepulchre. he was not also at any great distance from it. When the women stood wondering at the disappearance of Jesus, a familiar voice spoke to them from behind and on turning round they saw that their master whose sacred body they had come to anoint stood before them, but he was dressed, not in his own clothes, but in those of a gardener. The reason of this disguise was apparent. He had had a narrow escape from death, and if he had again been seen by the Jews, he would surely have been re-arrested

and hung once more on the cross. He did not wish to be recognised by any Jew. His followers were still at Jerusalem, but he did not think it safe to meet them there. Hence he sent a secret message to them to depart for the distant province of Galilee and promised to see them there. seemed to be in a great hurry to leave Jerusalem. To delay was hazardous. He told the women that he would go before his disciples. Why such hurry and why such haste to leave the place? Will any Christian answer this question? He knew that the Jews would soon come to know that he left the tomb and that they might make a search for him. His case was like that of a person who makes good his escape from a prison and his only concern after leaving the place is to flee away in disguise lest he be recognised and re-arrested. He walked the whole distance to Galilee on foot, which he need not have done if he had been other than an earthly being. Again, he did not take the direct road to Galilee but followed a circuitous path. This was evidently done to evade pursuit. In the way also he did not throw off his disguise. The two disciples whom he met on the way to Emmaus failed to recognise him on account of his disguise. He met his disciples only in secret or out of the way places and did not stay long with them. That was also due to the fear of being re-arrested by his enemies. He did not at all make a public appearance. also suffered from hunger and thirst. Whenever he met his disciples, he asked them whether they could give him something to eat and he ate in their presence. This clearly shows that he was yet in his earthly mould; he was not a spirit but an ordinary mortal with a mortal body. He met his disciples to show to them that he had escaped the accursed death of the cross. If he had not seen them again, their faith in his Messiahship might have been shaken and they might have gone back to the faith of their fathers, seeing that he whom they had taken for the Promised Messiah of the Jews had died a death, which, according to the Old Testament, was an accursed

^{*}Emmaus did not lie on the direct road to Galilee. See maps of ancient Syria"

one and could not fall to the lot of a true Messenger of God. He saw them to re-establish their tottering faith. When one of them found it hard to believe that he was the very person whom the Jews had nailed to the cross, he asked him to put his fingers into the prints of the nails. This he did to satisfy him that he was not a spirit, but the very Jesus in his flesh and bones that had been nailed to the cross. The statement that he appeared suddenly among his disciples when they sat eating and drinking with closed doors and that he disappeared as suddenly again is a myth. If that were the case, the suspicions of the doubting disciple were only two well founded. If it is true that he asked Thomas to put his fingers into the prints of his nails; if it is true that he ate in the presence of his disciples; if it is true that he disguised himself as a gardener after leaving the sepulchre; if it is true that he walked the whole distance from Jerusalem to Galilee on foot: if it is true that he took every possible precaution against rearrest, it follows as clearly as day follows night that the statement that he appeared suddenly in rooms whose doors were shut is false and that his was not an astral body, but a body made of flesh and bones. This also shows that the statement of the Evangelists that forty days or so after the tragic events of the crucifixion he was lifted up to heavens by a cloud is a myth, for it being established that he was in his body of clay, it is foolish to say that a vapoury cloud lifted him up to heavens. No cloud has power to raise a body of clay; no mortal can soar to heavens. If he assumed an aerial body, where did his body of clay go? He did not leave it in the sepulchre; and we have seen that it was with a body of clay that he moved about during the remaining days of his sojourn in his native land.

Add to this the testimony of the medical works which name an ointment called the "Ointment of Jesus" or the "Ointment of the Apostles" and say that it was prepared for Jesus by his disciples. The name of this Ointment and its history has been taken from a Materia Medica in Greek and is still mentioned in all the important books of Unani medicine. The Greek Materia Medica was translated into many foreign languages and an Arabic translation of it was made in the reign of Caliph Al-Mamun. All the learned Unani physicians, Jews, Magians, Christians and Muslims that have written on medicine have mentioned this ointment. It is a fact which is well-known to those who follow the Greek school of medicine. The reference to this Ointment is found in over a thousand medical books and the recipe found its way not only to the East but also to the West. I refer the reader to the following books:—

- A Dictionary of Mediciane, by Rabley Dunglison, M.D., L.L.D. (1866).
- 2. Lexicon Medicum by Dr. Hooper, page 1241.
- 3. The Latin Materia Medica, Chapter on the Diseases of Skin.
- 4. The Greek Materia Medica, Chapter on the Diseases of Skin.

Now the disciples lived with Jesus for only about 3 years, and during this period the only wounds which Jesus is known to have received were those which he received on the cross, and, therefore, it is evident that the ointment in question was applied by the disciples to the wounds of Jesus and it healed him. Thus this ointment is another interesting evidence of the escape of Jesus from the cross.

More evidence could be quoted from the scriptures to show that Jesus escaped the accursed death of the cross, but the space at my disposal does not permit of this.

The question now arises, Where did Jesus go after his miraculous escape from the cross? The Christians answer this question

by referring to the testimony of Mark who says: " And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God." Here is indeed a testimony, but is it worth anything? Can a body of clay be lifted up to heaven? Will you believe a man who says that he saw a mortal with flesh and bones and marks of wounds on his body rising to heaven? Indeed in these days of aeroplanes and airships, it is possible for a person to rise a few hundred feet above the earth, but it was not possible for any being with a body of clay to rise to heaven in the days when Jesus lived. Again, the testimony does not only state that Jesus was taken up into heaven but also that he sat on the right hand of God. Now the second statement makes the testimony still more worthless. Let us suppose that the disciples saw Jesus being lifted up in a cloud, but did they also see him taking his seat on the right hand of God? I don't think there can be any Christian so insane as to assert that the disciples did see Jesus not only rising heavenwards but also taking his seat on the right hand of God. The latter assertion is plainly a baseless statement. It cannot be supposed that any of the disciples saw Jesus seating himself on the right hand of God. Now what weight can be attached to the testimony of a person who makes two statements at one breath, viz, (1) that Jesus was taken up to heaven and (2) that he took his seat on the right hand of God. As the latter statement is evidently baseless, it follows that the former is equally groundless and both must be rejected as false. Those who say that Jesus rose up to heaven also inform us that he took his seat on the throne of God. Evidently they did not see him doing the latter act, this shows that their assertion that he was taken up to heaven is also worth rejecting. As one of the two statements is a wild assertion, so the other statement must also be treated as such. The sitting of Jesus on the throne of God was not witnessed by the disciples, so his supposed ascension also was not seen by them. Neither of them is an historical fact.

It is amusing to see that the whole Christian religion rests on a foundation of sand. It is founded on the supposition that Jesus was God, that he died the accursed death of the cross, that he rose from the dead and being lifted up to heaven, took his seat on the right hand of his Father. But it is pity that all these are baseless assertions. Jesus was a weak human being, he did not rise from the dead, but left his tomb because he was alive when he was laid in it. Having left the tomb, he fled the city in disguise, saw his disciples in secret and never appeared in public. If he had risen from the dead, why did he observe such secrecy? Why did he not rise from his tomb in broad day light, why did he not proclaim his victory over death and why did he not rise to heavens before the eyes of the whole world? What need had he to observe such deep secrecy about a matter on which depended the salvation of the whole human race? Christians tell us that salvation depends on a belief in the ascension of Jesus towards heaven, but when we ask them to show that his ascension to heaven is an historical fact, they can not produce any evidence worth the name to show that he actually ascended to heaven. The idea that Jesus ascended heavenwards in a cloud is an absurdity and salvation can not depend on a belief in absurdity. From the first chapter of the Acts it appears that the disciples were on mount Olivet when Jesus parted with them. Jesus may have ascended the mountain in a cloud and then disappeared from their sight, and they may have superstitiously taken this for an actual ascension to heaven. · Anyhow, it is highly absurd to think that Jesus in the same body with which he left his sepulchre ascended to heaven in a cloud and then took his seat on the right hand of God. God does not occupy any fixed place in the heavens and has no visible Throne where Jesus may be said to have seated himself in the same body in which he had taken final leave of his followers and which was the same that had been nailed to the cross. Mark how foolish and absurd are the dogmas in which we are called upon to believe in order to attain salvation !

1912.)

Another circumstance also shows the absurdity of the Christian story that Jesus was lifted up to heavens, there taking his seat on the right hand of his heavenly Father. The author of the Acts tells us that while the disciples were beholding Jesus going up to heaven, two men stood by them in white garments, who also said, "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven." Here we are told that Jesus had gone up into heaven, and that he was also to come back in the same way. Elsewhere Jesus himself is represented as saying that he would come back in the life-time of the then living generation. Now if Jesus had come back in the same way as he is said to have gone up to heaven, there would have remained no doubt as to the truth of the statement that he was taken up to heaven. His coming back from heaven would have been a sure proof of his having gone there. But though not only that generation in whose life-time he had promised to return, but hundreds of generations have passed away, yet Jesus has not been seen coming in clouds from heaven. This shows that the story of his ascension to heaven is a myth, pure and simple, for if there had been any truth in it the other part of the story which related to his coming back in the clouds should have turned out true.

A Christian may ask me here, If Jesus did not ascend to heaven, where else did he go? To this I would reply, that I am not bound to answer this question. If a person is compelled to bid farewell to his friends and never returns to see them again, it does not show that he has ascended to heaven. But unfortunately for Christianity, in this age of wonders, a discovery has been made which has exploded the theory that Jesus was lifted up to heaven. The tomb of Jesus has been discovered and it has been conclusively established that the occupant of the tomb is Jesus son of Mary. The tomb lies in the Khan Yar Street of Srinagar, Kashmir. The first thing that attracted our attention

to this tomb was the fact that it was known as the tomb of nabi sahib. The word nabi which means prophet, and which is common to both Arabic and Hebrew showed that the occupant of the tomb was not a native of India. The Hindus burn their dead and their holy ones are not known as nabi. They are known by such Sanskrit names as avatar or rishi, etc. Nor could the holy occupant of the Srinagar tomb be a Muslim saint for no saint could be called a nabi by the Muslims. They have been regarding it a sin to call any man a nabi. They look upon the Holy Prophet of Arabia (may peace and the blessings of God be upon him) as the last of the nabis (Prophets). They may call their saints wali, gutb, ghaus or abdal, but according to them it is kufr to call any saint a nabi. Many superstitious Muhammadans have invested their saints with divine powers, but none has ever given the title of nabi to any saint. Hence it is clear that the Nabi Sahib of Kashmir belongs to the pre-Islamic age and that he was not a native of India but came to this country from some foreign land. Further investigations revealed the fact that he is also known as Isa Sahib. revelation established the identity of the Nabi Sahib with Jesus of Nazareth. What further strengthens our position is the fact, that both tradition and books of history represent him as a foreigner who came to this country from a western land and what is still more strange the period assigned to his arrival in India coincides with the time of Christ. Another name by which he is known in the Chronicles of Kashmir is Yus-Asaf. This name also points to the same conclusion. In the first place it is the name of a Hebrew, for it is a Hebrew and not a Sanskrit word. Secondly it is compounded of two words Yus and Asaf. The former is evidently a contraction of Yasu (Jesus) and the latter, which in Hebrew signifies one who collects, was an appropriate name for Jesus, for, as I hope to show further on, he had come to these lands in search of the scattered sheep of Israel, and therefore Asaf was a fit name

for him. He seems to have purposely altered his name in order to prevent his fame from reaching his native land. If it had become generally known that he was still alive, it might have led to much trouble. The Jews might not have been able to seize him, but his friends to whose good offices he owed his escape from the jaws of death might have been brought to grief. The teachings of this Yus-Asaf are still extant and have been translated into various languages both in Europe and Asia. They are remarkably similar to the teachings of Jesus in the Gospels. Yus-Asaf or Joasaph or Josaphat as he is known in Europe teaches in parables, as Jesus taught in parables. Some of the parables of Yus-Asaf are even identical with the parables of Jesus in the Gospels, and it has been admitted by the critics that the parables of Yus-Asaf have not been borrowed from the Gospels. It was this striking similarity between the teachings of Jesus and those of Yus-Asaf combined with the contemporaneousness of the age in which they lived which led the Christians of Europe to look upon Yus-Asaf as a disciple of Jesus, to translate his teachings into almost all the languages of Europe and to erect even a church in his honour at Palermo. They did not know that the teachings were similar because they were taught by one and the same person and that Yus-Asaf was only Jesus in disguise. They failed to recognise in Yus-Asaf their lord Jesus, just as the two disciples while travelling on the road to Emmaus could not recognise in the disguised traveller their Master Jesus Christ. Hence they concluded that this Yus-Asaf must be some disciple of Jesus who went to India in the first century of the Christian Some have held that he was some Syrian Jew who went to the eastern lands in the remote past. But all these theories go off the stage when it becomes known that Yus-Asaf is not only a nabi (Prophet) but also a prince, while none of the disciples of Jesus was either a nabi or a prince. Again, one of the most convincing proofs of the identity of Yus-Asaf with

^{*}Jesus, being the son of David, was a prince.

Jesus is the fact that the former gave his teachings the name Bushra or Bashora which is the Hebrew name for the Gospel. Thus no doubt is left as to the fact that the holy person whose sacred remains lie in the Srinagar tomb and whose sepulchre has been so lovingly preserved by the people of Kashmir for so many centuries is no other than the prince-prophet of Nazareth that bade farewell to his followers on mount Olivet and left his native country after his life had been so miraculously saved from the hands of his blood-thirsty enemies. The word nabi conclusively shows that the nabi of Srinagar must have been an Israelite prophet, for it is the prophets of the house of Abraham only that are known as nabi; and the other facts that we know of this nabi fix him to be the prophet of Nazareth.

Before the discovery of the tomb at Srinagar Yus-Asaf was declared by some western writers to be identical with Gautama Buddha. But no theory can be more absurd than this. Gautama was not buried at Srinagar. He was not known as a nabi. He did not come to India from a distant land in the west. He could not utter the very parables which were uttered by Jesus some 500 years after his death. He was not called Yus-Asaf. It is absurd to say that Yus-Asaf is a corruption of Bodisatva. If Yus-Asaf can be Bodisatva then anything can be anything. The mere fact that certain incidents in the story of Yus-Asaf as given by certain Arabic and Persian writers have parallels in life of Gautama Buddha is no conclusive proof of the identity of one with the other when there are so many other things that belie this theory. The discovery of the tomb of Yus-Asaf at Srinagar is alone sufficient to explode the theory that Yus-Asaf is identical with Gautama. The alleged similarity between the two stories can be easily accounted for. Buddha is not the proper name of Gautama. This is a title which has been given to many teachers. A list of Buddhas recently drawn at Ceylon also included the name of Ahmad of Qadian. Hence even Jesus may have become

known as a Buddha among the followers of Buddhism in India and this may have led certain writers to apply to Yus-Asaf things which properly belonged to Gauatma Buddha

I may also mention here a little incident relating to the death of Yus-Asaf, which bespeaks his Hebrew origin. We are told that when the time of the death of Yus-Asaf drew nigh, he turned his head towards the west and his feet towards the least. This incident has been particularly noted in the account of his life and is fraught with an important significance. It shows that Yus-Asaf belonged to the Jewish race for it is a well-known custom among the Jews that they turn the heads of their dead towards the west and their feet towards the east.

The fact that Jesus had come to the east seems to have been known to his disciples also, though they did not think it expedient to publish it; for it is known that some of them followed him to these lands.

The Ten Lost Tribes.

A Christian may here ask me, What need did Jesus have to undertake such a long journey and why did he not spend the remaining days of his life in some obscure place nearer his home? To such a questioner I shall say that Jesus was not a prophet only for some particular tribe of Israel. He was a Messiah for the whole Israelite nation. His advent was promised not to a section, but to the whole of the Israelite people. But the country in which he had hitherto preached contained only a remnant of the house of Israel, hence it was his duty to seek the other tribes and deliver his message to them. If he had not done so, he could not be said to have done his duty. There was no reason why only a remnant of Israel should have been favoured with the Messiah and the greater mass of the Israelite nation should have been utterly neglected. The exiled tribes being more numerous than their brethren in Syria had a greater

claim to have a Messiah among them. Jesus told plainly that his mission was not confined to the Jews still remaining in Syria when he said, "And other sheep I have which are not of this fold" (John 10: 16). He also said "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15: 24). How was it then possible for Jesus to seek a solitary place to pass the remaining days of his life there in seclusion? He was still a young man and being a prophet could not lead an inactive life doing nothing. The restless preacher of Nazareth could not sit still. And how could he sit still when there still remained a great nation to which he had not yet delivered his message. That nation had as great a right to hear his message as the Jews of Syria and now that he had done with the latter, it was time that he should have set out in search of the former.

It will not do to say that as the whereabouts of these tribes were unknown, therefore it was not possible for Jesus to preach to them his Gospel. If the Jews of Syria could not tell exactly where their brethren were, this does not show that God also could not guide His prophet to the new home of His chosen people. Nor was it very difficult to find out these tribes. They had been separated from their brethren only for a few centuries, and it was also known that they must have been somewhere in the east, for it was to the east that they had been carried as captives. Matthew tells us that certain wise men came from the east to see Jesus. This shows that there were people in the east who were expecting the appearance of a Messiah and these could be no other than the children of Israel for it was to them alone that the promise of a Messiah was given.

I have said it was no difficult task to learn where the so-called lost tribes were living, for in these eastern lands we still find a people who claim to be the children of Israel, and there is no doubt as to the fact that they are the descendants

of the very tribes that separated from their brethren about 2,500 years ago. If any body even to-day set out in search of the tribes alleged to have been lost, he will find them living in the mountains of Afghanistan and the happy valley of Kashmir. The famous French traveller, Francis Bernier, who visited India in the days of the Mogul emperors says in his Travels, (p. 430, English Edition, translated by Archibald Constable) "On entering the Kingdom (Kashmir) after crossing the Pire Panjab mountains, the inhabitants in the frontier villages struck me as resembling Jews. Their countenance and manner, and that indescribable peculiarily which enables a travller to distinguish the inhabitants of diffarent nations all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our Jesuit father and by several other Europeans long before I visited Kashmere." The translator adds, "The Jewish cast of features of many of the inhabitants of Kashmir is noticed by many Modern travellers."

In the Civil and Military Gazttee, (Lahore) of November 23rd, 1898, there appeared what the Editor called a highly valuable and interesting article, by Sir Thomas Holdich. In the course of the article, the learned writer said, "They, i.e., (Afghans) trace their descent from Israelitish tribes It is difficult to account for the universal prevalence of Israelitish names amongts Afghans without admitting some early connection with the Israelitish nation. Still more difficult it is to account for certain observances, such for instance as the keeping of the Feast of the passover, or for the persistence with which the best educated Afghans maintain this tradition, without some original basis of truth for it . . . Thus the Afghan may possibly be an Israelite absorbed into ancient Rajput tribes, and this has always appeared to me to be the most probable solution of the problem of his origin."

H. W. Bellew C. S. I. says in the "Racees of Afghansstan," p. 15:—

"The traditions of this people refer them to Syria as the country of their residence at the time they were carried away in captivity by Bukhtanassar (Nebuchadnezzar) and planted as colonists in different parts of Persia and Media. From these positions they at some subsequent period emigrated eastward into the mountain countries of Ghore."

Colonel G. B. Malleson, C. S. I, says in his "History of Afghanistan," "Ferrier is disposed to believe that Afghans represent the lost ten tribes. . . . Among the writers concurring in this view may be mentioned the honoured name of Sir William Jones."

A. K. Johnston says: "When Nadir Shah arrived at Peshawar, the chiefs of the tribes of the Yusaf-Zais presented him with a Bible written in Hebrew, and several articles that had been used in ancient worship which they had preserved; those articles were at once recognised by the Jews that followed the camp."

E. Balfour, L. R., author of the Encyclopaedia of India, &c., says:—

"The Afghans look like Jews." James Buyce, M. A., F. G. S, in his Cyclopaedia of Geography, speaking of the inhabitants of Kabul says that they are "tall, with black eyes and marked features, quite Jewish in their expression."

Col. Yule, C. B., says in the Encyclopaedia Britannica, tenth edition: "The women have handsome features of Jewish cast, the last trait often true also of men."

A. K. Johnston describes the women of Kashmir in his Dictionary of Geography as "full formed and handsome, with acquiline nose and features resembling the Jewish."

Many more authorities and many more proofs of the Israelite origin of the Afghans and Kashmiris might be quoted, but the limits of the paper do not permit this, so I will here refer only to one more proof. There are many places both in Afghanistan and Kashmir which bear Biblical names. I will name only one such place which is a conclusive proof of the ten tribes having settled in these eastern lands. That place is the capital city of Afghanistan, viz., Kabul. Readers of the Lible know that Kabul was an ancient Syrian town to which reference is made in Joshua ix, 27. It may be seen located at Lat. 32—51 N. and Long. 35—12 E. in maps of ancient Syria. Thus the name Kabul is alone sufficient to establish the fact that the country of which Kabul is the capital is inhabitated by a people who represent the ten tribes of Israel.

One branch of these eastern Israelities still call themselves Beni-Israel and live in the Bombay Presidency. They claim to have came originally from a country in the north. A detailed account of these people will be found in the Review of Religions for November 1909. Some sixteen or eighteen hundred years ago, they say, their ancestors, came from northern parts as refugees from persecution and political overthrow. These northern parts are evidently Afghanistan and Kashmir the identity of whose inhabitants with the ten lost tribes is clearly established by very powerful evidence.

Now the readers can see why Jesus undertook so long a journey. The journey was not undertaken without a purpose. Here lived the tribes of Israel and it was to preach his Gospel to these Israelites that he turned his steps eastward after quitting his native land.

Prayers of Jesus and Prophecies of David.

Now Drs. Peebles and Hull may see that certain new and very remarkable facts have been discovered about Jesus. The

Gospels told us that Jesus left his sepulchre on the third day. It is said that when the women went to the tomb, they found the winding sheets lying rolled up in the sepulchre and angels said to them, "Why seek ye the living among the dead," thus indicating that Jesus had not died. The women told the disciples that Jesus was alive, which being paraphrased means that he had not died on the cross and that it was a mistake to think that he had died. Before his arrest, Jesus had prayed fervently that he might be spared the disgraceful and cursed death of the cross, and in the Acts V. 7, we are told that that prayer was heard by him who was able to save him from death. A prophecy of David informs us not only that Jesus was to be saved but also indicates the way in which that escape was to be effected. The prophecy says: "All my enemies whispered together against me: they devised evils to me. They determined against me an unjust word, shalt he that sleepeth rise no more." The words in italics give the reason of his rising. He was to rise not from death but from sleep, i.e., a state of unconsciousness resembling sleep. The secret of his rising lay in the fact that he was not dead, but in a state of swoon. which was mistaken for death. The readers may see that the words of the prophecy strongly support our contention that Jesus did not die on the cross. The prophecy also says, "My enemy shall not rejoice over me." These words also mean that the Jews were to be baffled in their attempt to murder Jesus.

I beseech my readers to read the 22nd Psalm (by David) which clearly refers to the story of crucifixion. I give below some of the verses of the said Psalm:—

[&]quot;O God my God, look upon me, why hast thou forsaken me?"

[&]quot;All they that saw me laughed me to scorn, they have spoken with the lips and wagged the head,"

- "He hoped in the Lord, let him deliver him; let him save him."
- "Depart not from me. For tribulation is very near, for there is none to help me."
- "For many days have encompassed me, the council of the malignant hath besieged me."
 - "They have dug my hands and feet."
- "They parted my garments amongst them; and upon my vesture they cast lots."
- "But thou, O Lord, remove not thy help to a distance from me; look towards my defence."
- "Save me from the lion's mouth; and my lowness from the horns of the unicorns.
- "I will declare thy name to my brethren, (i.e., the ten tribes of Israel)."
- "Ye that fear the Lord, praise him, all ye the seed of Jacob, glorify him.
- "Let all the seed of Israel fear him, because he hath not slighted not despised the supplication of the poor man.
- " Neither hath he turned away his face from me, and when I cried to him, he heard me."

Now, in the foregoing verses the deliverance of Jesus from the accursed death of the cross and the acceptance of his prayer are foretold in plain words. The reason why Jesus prayed to God for deliverance from the death of the cross was that according to the scriptures such a death was an accursed one, and if Jesus had died on the cross, that would have meant that God had deserted him. Hence when Jesus found himself hanging on the cross and saw no way of escape, he cried in agony "Eli, Eli, Lama Sabachtanhi." But He who was able

to save him from death did not desert him and rescued him from the jaws of the accursed death in the most miracu lous The way in which God delivered him has already been described. In short, from the Gospels we learn that Jesus escaped death, left his sepulchre on the third day, hastened to leave Jerusalem in disguise, saw his disciples in secret, partook of food and showed them his wounds. Where he went after bidding them farewell and giving them necessary directions, the Gospels do not say. Indeed we are told that he was lifted up in a cloud and took his seat on the right hand of God, but this as I have already shown is not proved. No sane person would give credit to such a ridiculous account of the termination of the earthly life of Jesus. The facts recently disclosed have, however, shown beyond the least shadow of doubt that he left Syria for eastern lands, came to Afghanistan and Kashmir, and died among his 'brethren' having lived to a green old age. Now if any of the spirits whose testimony is so eagerly sought by the spiritualists about the existence and character of Jesus, and by whose supposed message so much store is laid had revealed the foregoing facts which were unknown before and which were destined to be disclosed at the advent of Ahmad the Promised Messiah of the latter days, then indeed the communications of the spirits would have been able to command our respect. If, under the present circumstances, we are unable to attach any weight to the alleged testimonies of the spirits we can not be blamed for it, for not only are their testimonies conflicting, but they have disclosed nothing which was not Their messages are as divergent as are the known before. views held by different persons with regard to Jesus, and what is still more strange, each of them says only what happens to be the personal view of the medium. No spirit has ever revealed a thing, so far as Jesus is concerned, which may be said to be original.

Though the spirits have yet done nothing which may command our respect for their communications so far as Jesus is concerned, yet it will be interesting to know what these spirits have to say with regard to the facts related above about the post-crucifixion life of Jesus. Will Drs. Peebles and Hull both of whom appear to be spiritualists, consult the spirits on this subject? If they or any of their brother-spiritualists condescend to do so, they may also ask the spirits whether the excavation of the tomb of Jesus at Srinagar will bring to light any inscription, and if so, what will be its contents.

Argument of Silence.

After discussing the testimony of the spirits with regard to the existence of Jesus, Dr. Peebles proceeds to consider to evidence of history. Speaking of the arguments of the late Mr. Sweringen, Dr. Peebles says: "The majority of his inquires come under the heading of negatives, which, combined, might be named, 'The argument of silence,' thus expressed by Dr. Sweringen: 'Philo, Agrippa, Plotinus, Pausanius, and others of the first and second centuries, never mentioned Jesus' True only in part. But is silence a demonstration?"

It is needless to enter into the details of this discussion. We think that both parties are in the right. If all those things that have been ascribed to Jesus in the Gospels are true, then his wonderful performances and the prodigies related in the Gospels ought to have made him too famous a person to be totally ignored by the great historians of the first and second centuries. Hence if some critics deny the existence of Jesus on the ground that if the hero of the Gospels had been an historical personage, he must have found a place in the chronicles of the age, their denial is quite justified. If in spite of the silence of the great historians of the first two centuries we regard Jesus as a historical person, we are bound to reject the prodigious

stories of Jesus recorded in the Gospel as mythical. Hence the true solution of this question is that Jesus did live, but he led a life too obscure to attract the attention of the outside world, and that much that is attributed to him in the Gospels is mythical. It is interesting to note that neither Dr. Peebles nor Dr. Hull attempt to prove the existence of Jesus on the authority of the Gospels. This shows that they too, like their opponents, do not regard the Gospels to possess sufficient authority to prove the existence of Jesus. Dr. Peebles mars the whole force of his argument by declaring the notorious Christian forgery in Josephus to be genuine.

To be continued.

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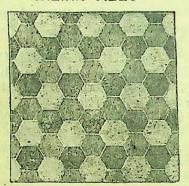
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Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, viz., (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion of one of its parts:—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re, 1-4 or 1s. 6d. net, and it can be had from the Manager, "Review of Religions," Qadian, India, or Messrs. Luzac and Co., 46, Great Russell Street, London, W. C.

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The Perfect Religion, IV.

(By Professor M. Ata-ur-Rahman, M.A.)

In our last article on this subject an attempt was made to show the nature of moral life, and how it differs from animal life or the life of nature. We propose to pursue the subject in the present article in some of its details.

The moral life is an intermediate stage in our progress to spiritual perfection. It partakes of the elements of animal and spiritual life. Absolute emancipation of man is not effected until he has emerged from the life of appetite and desire, stepped into the lists of a moral struggle, and, finally, made a triumphant entry into the spiritual Avilion, where he would be healed of his wounds. The Holy Quran undertakes to guide man through these three stages, until the soul is emancipated, even in this earthy life, from the bondage of the flesh.

The first stage in the career of the pilgrim is represented by the Quranic verse:—

وما آبری نفسی آن النفس لاما را با اسود الاما رحم ربی آن ربی فقو ر رحیم

"Yet I (i. e., Joseph, hold not myself clear, for the heart is prone to evil save theirs on whom my Lord hath mercy; for

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Gracious is my Lord, Merciful." (12:53). The governing genius is called at this stage in the terminology of the Holy Quran, "nafs-i-amma'ra," or the disobedient soul, as it rebels against the suzerainty of Reason, and seeks to lead man into iniquitous paths by its evil promptings. The life of a man swayed by the disobedient soul is not a connected, harmonious whole, but, it is a life of piecemeal experiences and gratifications, of isolated sensations and feelings. A man under the dire grasp of this evil genius exhibits an absolute lack of selfcontrol. He is not deep-rooted like the mighty oak that stands many a furious storm. He is led away by the tides of passion that rise in his heart from moment to moment. He is merely the plaything of random desires. The man who pauses, say they, is saved; but the unfortunate child of the 'nafs-iamma'ra' has not the golden gift of pause, and, unless his Lord has mercy over him, plunges headlong into his own destruction. Desires arise in his mind, and he does not allow Reason to come between his desires and their immediate fruition. So far, then, his life is particular and limited and so is, more or less, akin to the life of the animal, because, although he has the universal element, Reason, in him, he has not yet enthroned in his heart Reason as the sovereign to rule his entire being. "The objects of natural desires and impulses," says Caird, "are particular and limited, while the end to which reason points is universal and boundless. The appetites and desires look not beyond themselves and their immediate satisfaction. Each particular desire claims to absorb me, looks neither before nor after, seeks to bind me down to the feeling of the moment."

We next come to the second stage, viz., the moral life. It is to this that the holy verse قد القسم بالنفس اللواحة (75:2) i. e., "And I swear by the soul that blames itself" particuly refers. The self-accusing soul marks a stage in the spirit

tual progress, which, in certain points, is the most difficult to attain inasmuch as it calls for heroism of the highest order. The handing down of the sceptre from the disobedient spirit to the self-accusing soul at once raises a storm in the empire of the mind, and nothing but the most skilful pilotage, coupled with divine favour, can save the vessel from a wreck. The soldier of God is ushered into the arena where, David-like, he has to fight manfully his Goliath. But, blessed is he who does not let his heart fail at the Fiend's threat that he would give his flesh unto the fowls of the air and to the beasts of the field. The soldier of God collects all his courage, arms himself with only a sling and a stone, and, heart within and God overhead, advances to his adversary, and addresses him thus: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." (I Sam. 17:45) After the fight is over, and the victory won, the peace of the spirit is his well-deserved reward, the peace of the spirit which is so different from the peace of browsing cattle which characterises the first stage, namely, of the life of nature. The selfaccusing spirit enables one to look within, and at once creates an unrest within the Kingdom of Reason; and this unrest of moral life militates against a sense of self-sufficiency bred of the narrowness of ideal, which is the determining factor of the life of the animal, or, for the matter of that, of the life of the savage. "If man's animal desires were the beginning and end of his nature, there would be in him no element of unrest, or at least rest and peace, the rest of satisfied desire, the peace of browsing cattle, would be within easy reach. But that which makes a man a spiritual being makes him also a restices being. Reason is the secret of a divine discontent." (Caird).

We now come to the third and the final stage in the spiritual advancement. The rough sea is once more calm, the

storm is past, and the vessel is now at rest in the harbour. The ruling spirit at this stage is, in the language of the Ho!y Quran, 'nafs-i-mutmainna' or 'the soul at rest.' Thus we read:

یا ایننها النفس المطمئنه ۱ رجعی ۱ لی ربک را ضیة سر ضیة فا د خلی فی عبا د ی و ۱د خلی جنتی

"Oh, thou soul which art at rest, return to thy Lord, thou being pleased with Him, and He pleased with thee; so enter thou among my sbrvants and enter thou into My paradise." (89: 28-30). At this stage. a complete transformation is wrought within the seeker after God. He casts off the slough of his past existence, and puts on the mantle of a new existence. The unrest of his soul is over, and he now enjoys the blessed peace of the gods. No doubt, there are moments when the memories of his past life come unto him, but they come only as the last vestiges of a receding existence. Sin doubtless sometimes peeps through the window of his soul, but she fails to have a permanent hold over his mind. He remains in his impregnable citadel, firm and obdurate, and meets her amorous glances with a disdainful smile, whereupon sin turns back deploring her fruitless machinations. Chosen servant of God as he is, he has left off the shores of the " Everlasting No," and has a plain sailing now across the pacific sea of the "Everlasting Yea." Even to him the Everlasting No. had said: "Behold, thou art fatherless, outcast, and the Universe is mine;" to which he made a bold answer: "I am not thine, but Free, and for ever hate thee ! " It is, from this hour that the saint dates his spiritual New-birth or Pre-paptism; perhaps he directly thereupon begins to be a man.* "The new ardour which burns in his breast consumes in its glow the lower 'Noes' which formerly beset

^{*}T. Carlyie, the sage of Chelsea, has three very thoughtful chapters in his "Sartor Resartus.' The Everlasting No; Centre of Indifference; and the Everlasting Yea, which the student of Carlyle will read with interest.

him and keeps him immune against infection from the entire grovelling portion of his nature. Magnanimities once impossible are now easy, party conventionalities and mean incentives once tyrannical hold no sway, the stone-wall inside of him has fallen, the hardness in his heart has broken down.*

We propose to advert to a consideration of moral life in some of its aspects. An erroneous belief prevails in certain quarters that morality consists in killing our lower desires, that man's highest good lies in stifling some of the passions of the human heart. Hence arises the tendency to ascetic exercises, and mortification of the flesh. Islam has always warned its votaries against such extreme procedures, and teaches the great lesson of moderation. Islam strikes a golden mean between extreme secularism and absolute asceticism. Thus we read in the Holy Quran وجعلنكم احمة و سطا And we have made you a moderate people." The Islamic ideal has always been the very opposite of the monastic ideal, which was the ideal of Christendom for not less than two centuries. The gentler virtues were taught and practised by the Christians with characteristic zeal in the first two centuries, but in the third century there arose the great ascetic movement; and "the meritoriousness of complete abstinence from all sexual intercourse and of complete renunciation of the world were the central conceptions of the monastic system." Lecky, a critic of sound judgment, gives a faithful picture of the ideal of monasticism. He observes, "A hideous, sordid, and emaciated maniac, without knowledge without patriotism, without natural affection, passing his life into a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain, hau become the ideal of the nations which had known the writings of Plato and Cicero, and the lives of Socrates and Cato. For about two centuries, the hideous macerations of the body were

^{*} James's Varieties of Religious Experience. P. 267.

regarded as the highest proof of excellence. On this subject the decision of the Holy Quran is clear and unmistakable. It says; for instance —

وجعلنا في قلوب الذي بن اتبعوه رافة ورحمة ، ورهبا نية ابتد عوها ما كتبنها عليهم الا بتغارضوان الله فما رعوها حق رعا يتها (And We put into the hearts of those who followed him (Jesus the Son of Mary)* kindness and compassion: but as to the monastic life, they invented it themselves. The desire only of pleasing God did we prescribe to them, and this they observed not as it ought to have been observed.' (57:27).

Nor is this all. Islam enjoins moderation in every detail of the life of a Moslem. In fact, it is difficult to find elsewhere better and wiser counsels of "sobriety of life." A Moslem must be temperate in eating and drinking; "Eat and drink, but do not exceed the proper limits" قرا و اشر بوا و التسرفو (7: 29). He must be moderate in regulating his expenses: "And when they spend, they are neither lavish nor niggard, and keep the mean between the two-"

He must be moderate and discriminate even in his charity:

"And give to your kindred what is their due, and also to
the poor, and to the way-farer; yet waste not wastefully"

(17: 28). Even in the manner of his charity the Moslem has to
strike the mean: "And who give alms, in secret (i.e., not out of
show) and openly (i. e-, to prove an example to others) out of
what we have bestowed upon them."

(13: 22) In practising prayer and fast, too, the Moslem is
not required to go beyond his power: "And we will not burden

This refers to the practice by Christians of what Lecky calls 'amiable virtues' as distinguished from 'heroic virtues' in which the ancient Pagans excelled. See Lecky's History of European Morals,

a soul beyond its power" و النكلف نفسا إلا و سمها (23: 64). In the case of the sick and the infirm the law offers a liberal latitude, both in prayer and fasting. Nay, even in the carriage of his body, the Moslem must observe moderation: "And walk not proudly on earth, for thou canst not cleave the earth, neither shalt thou reach the mountains in height." و المن المرافي المرافي المنافي المرافي ا

If Islam inculcates sobriety of life in such clear terms, it is only natural that it should strongly condemn all attempts at the annihilation of sensibility. After all is said, man is doubtless a rational animal, and not a god, and the animal propensities must follow him even to the last moment of his life. Man's highest good consists not in destroying sensibility, not even perhaps in subduing it, but in bringing it in harmony with Reason, the ruling divinity in man. The lower desires have also their legitimate places in the hierarchy of our being, and wisdom prompts us never to ignore them, but to assign to them proper bounds. "Knowledge of limits is the first postulate of wisdom." It is only when undue precedence is given to certain desires over others that the balance of the mind is disturbed, and a moral chaos results. The jarring desires bring in but another 'elemental strife' within our being. The music of our moral existence breaks into discordant notes, and all is turmoil, noise, and confusion. The one and the whole moral task is to keep the balance between reason and appetite, and this is possible when I realize that in me there is a self which transcends all particular experiences, when I make a distinction between myself and my particular feelings, when I am conscious that I am superior to my desires and passions, and that there is in me that which underlies and remains beyond all isolated gratifications of appetite and sense, and which these do not exhaust and fulfil.*

This self-consciousness, it must be remembered, is at the root of all moral and spiritual progress. "Know thyself," so said the old philosophers long before Alexander Pope used that expression. Why, knowledge of self, is the knowledge of God. "He who knew his self, "says the Prophet Muhamad, may peace and blessings of God be upon him, "he who knew his self knew his God." (من عرف نفسه فقد عرف ربه)

Now, the affections with which man is born, and some of which he possesses in common with the brute creation, are the raw materials out of which may be 'prepared' the noblest virtues by due culture and proper training. They need not, therefore, as we have said before, be annihilated. If proper regard is had to occasions and circumstances, these very affections will yield the best truth. Even the noblest virtue when misplaced is productive of the greatest harm. In these matters we are prone to commit mistakes for the simple reason that we often consider virtues absolutely and not in their relation to persons, motive and circumstances, that generally modify and determine the character of the virtues. Mercy under certain circumstances is cruclty and justice in cerain cases is exactly its opposite. "Perfect conduct," says James very truly, "is a relation between three terms: the 'actor, the object for which he acts, and the recipient of the action. In order that conduct should be abstractly perfect all these terms, intention, execution, and reception should be suited to one another. The best intention will fail if it either work by false means or address itself to the wrong recipient. Thus no critic or estimater of the value of conduct

Caird analyses moral life very beautifully in his Introduction to the Philosophy of Religion.

can confine himself to the actor's animus alone, apart from other elements of the performance."

The man who is conscions of his innate superiority over his particular desires and appetites, can transmute, by a process alchemy, the baser affections into the noblest qualities. "The spiritual nature is not mechanically severed from the carnal, any more than the plant from the common earth out of which it rises, but it transfigures the carnal into its own essence as truly as the life of the plant transmutes into fruit and flower, the grossness and foulness of the soil from which it springs The moral life is not a passionless life. Benevolence, patriotism, heroism, philanthropy, not the unemotional pursuit of abstractions, virtues which live in a vacuum. "And to do this, man has only to direct his engeries along the proper channel, know the exact occasions for the play of his particular virtues, and have a glimpse of the consequences, wholesome or harmful, that are likely to ensue. This done, the affections will be exalted to noble virtues, and these must of course bloom and flower. indeed is the moral function which, of all God's creation man alone can dicharge. He can read a meaning into his actions which the animal can not. The animal, not being conscious of itself, is not a moral being, and therefore, to it all its affections and actions are meaningless.

I think in this connexion I may profitably quote an abstract from the writings of the chosen one of God, Ahmad of Qadian:—The physical conditions of man do not differ in quality from his moral state. The fact is that the physical conditions, when subjected to moderation and used on the proper occasion according to the directions of reason and good judgment, are transformed into the moral conditions. Before a man is guided in his actions by the dictates of reason and conscience his movements do not fall under the heading of

moral conditions at all, however much they may resemble them; they are but natural and instinctive impulses. For instance, the affection and docility which a dog or a goat or any other domestic animal shows towards its master can not be designated as courtesy and refined manners, nor can the fierceness of the wolf or a lion be classed as rudeness or misbehaviour. What we call good or ill manners or morals are the effect of an exercise of reason and must be shown at the proper time. The man who is not guided by the dictates of reason in his actions may be compared either to the child whose reasoning powers are not yet matured or to the mad man who has lost all reason."

Sir Philip Sidney

AND

The Doctrine of Atonement.

When a medical student I remember to have gone with some friends of mine to the house of a Padree where a new convert to Christianity lived. We held a short discussion with him on the subject of atonement, and he being refuted on all points, insisted that the sacrifice of Sir Philip Sidney (A. D. 1586) was an instance of the sacrifice of the high for the low. Though the reverse was shown to be the case in nature, yet he repeatedly referred to this "actual historical event," as he called it, as an argument of the validity of the atonement of Jesus. He caught at it as a drowning person catches at a straw.

At that time, I argued the question with him, taking the story as a fact, but since then I have learnt that the so called "argument of the validity of the Atonement of Jesus," is not a proved fact and that the Christian missionaries try to prove the doctrine of Atonement by means of things which are not themselves proved.

In the Historian's History of the World we read the following statement about the story:—

"Anecdotes of humanity in time of battle are always cherished by the populace and suspected by the critical historian, and this incident has not escaped incredulity. The story seems to have appeared first in a biography by Sidney's friend, Lord Brooke. Motley says that he had searched in vain

for its confirmation through many contemporary letters and Chronicles' (Vol, xiii, pp. 521—522)

But this very story for the confirmation of which Motley made a vain search through many contemporary letters and chronicles is produced by the *Padrees* in support of their principle that it is the high that are sacrified for the low and that consequently the sacrifice of God's son for the remission of the sins of the poor, humble men is quite valid—a myth quoted to support a superstition.

Even admitting that the incident occurred as it is related, a little consideration of the actual historical events will show that it can not be made applicable to the Atonement and the Crucifixion.

Here was a Christian Protestant nobleman fighting with Christian Catholics simply on account of bigotry—by no means a laudable cause, and the war was conducted with shocking barbarity and cruelty. Whichever party gained the upper hand, it practised unspeakable barbarities upon the other. Torture and violence were the order of the day. Hence a Christian ought to be ashamed to produce this story as an evidence of humanity.

From the pages of the Historian's History of the world, it also appears that Sir Philip Sidney had no hope of his own life. His thigh was shattered and he was bleeding to death from the big artery of the leg, and his horse too restive to control had dragged him a mile and a half. He was nearly dead when his attendent is supposed to have offered him water, but seeing a dying English soldier cast his eyes longingly at the flask, Sidney is said to have handed it to him instantly, saying: "Thy necessity is even greater than mine."

If the facts be admitted as they are related, no sacrifice can

be detected anywhere. The nobleman was nearly dead. He was bleeding to death and knew by experience that a drink of water would do him no good. He might be fainting when saying these words, not even having the power or inclination to drink. The water might have choked him. If, in this state, he told his servant to give the water to a thirsty man, no sacrifice can be said to have been made.

We, however, see one parallelism between the story of Sir Philip Sidney and that of the crucifixion of Jesus. From the History it appearsth the alleged sacrifice of Sir Philip did no good to the poor soldier, for we are told that both died on the spot. The same was the case with the alleged sacrifice of Jesus. He is said to have descended into hell after dying the accursed death of the cross. But his death could not save his followers also from punishment. They still commit sins and are punished for them both by men and God. No government has exempted the Christians from the punishment of the offences which they may commit, and unfortunately a large number of criminals are supplied by the ministers of the church of Jesus, God also has not exempted the Christians from punishment. Man is said to have inherited the sin of Eve and Adam, and both man and woman are said to be still undergoing punishment for that sin. as a consequence of the inherited sin that man earns his bread with the sweat of the brow and the woman gives birth to her children with the travails of child-birth. Earth also is under a curse and consequently yields thorns and thistles. The death of Jesus has not effected the slightest remission in these punishments. Pious Christian ladies still suffer from the pangs of child-birth and pious Christian gentlemen still earn their bread with the sweat of the brow. Nor has the advent of Jesus to this Earth removed from it its curse. Thus the alleged sacrifice of Jesus has proved as ineffectual as the supposed

charity of Sir Philip. The flask of water handed over to the thirsty soldier by Sir Philip Sidney could not save the soldier, and both died on the spot. Similarly the blood supposed to have been shed by Jesus on the cross could not save his followers from the punishment of sin. Jesus descended into hell in order to save others from the torments of hell-fire, but as we have seen, his going to hell could not hinder others from going to the same place. Thus the supposed sacrifice of Jesus proved as ineffectual as the alleged charity of Sir Philip Sidney. That is the only parallelism we can discover between the story of Sir Philip Sidney and that of Jesus Christ.

KAALIFA RASHID-UD-DIN.

The following is the translation of a few paragraphs from the Kitab-ul-Bariyyat by the Promised Messiah:—

One of our objections against the Christians is that the doctrine of atonement as represented by them is against the law of nature. In nature we find that the sacrifice of the low for the high is the immutable law of God. For example, man is the noblest of all the animals, and to preserve him every other animal is sacrificed. We see that bees, silkworms and all other animals are meant to serve the purposes of human life. To cure on ulcer on our body it often happens that hundreds of leeches spend their life. Millions of goats, oxen and sheep give up their life for our sake, and thus we get our proper food to preserve our health. Taking all these facts into consideration we see that God has appointed the inferior to be sacrificed for the superior. But we do not find any instance in which a superior being is sacrificed for the sake of an inferior one.

The Christian Missionaries are much perplexed to hear this objection. In fact they can not answer it. They take recourse to certain useless stories and try to answer the objection by, saying that high officials have, sometimes, given up their lives for the sake of their subordinates. To illustrate their answer,

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they cite Sir Philip Sydney's case. He was wounded, was in the agonies of death and was very thirsty. A cup of water was provided for him. There was a great scarcity of water. A wounded soldier was also lying there, he was very thirsty and began to look longingly towards Sydney for the drink. Seeing this, the latter did not drink the water himself, but gave it to the soldier and said "Your necessity is greater than mine." Sydney's action is an instance of bravery and self-sacrifice. In this case a great man gave up his life for his subordinate. But this story does not contain the answer to our question. It is clear that Sir Philip Sydney treated the soldier as greater than himself in two respects. He was on the point of death and the drink could not save him while the soldier might live and work. Besides the soldier belonged to the brave fighting army. Our objection was that according to the law of nature it is the inferior creatures that are sacrificed to preserve the superior ones, while according to Christians, God or son of God sacrificed Himself for the creatures. The theory of the destruction of the superior for the sake of the inferior is not supported by a single instance in the law of God. By drinking a cup of water we destroy hundreds of thousands of animalcules that live in water, but it never happens that hundreds of thousands of men be destroyed for the preservation of a worm. In short when we see that a man destroys innumerable lives we are forced to the conclusion that an inferior creature is meant to preserve and maintain the superior one.

Sir Philip Sydney's example has nothing to do with the doctrine of atonement. His action can be put down under the category of self-sacrifice. Man is defective by nature and to secure the pleasure of God he does virtuous actions and consequently, he, sometimes, prefers the happiness of others to his own and deprives himself of a pleasure so that another person may have it. All this is done to please God through humility Such a person, as described above, will be called a person who

has got the noble quality of self-sacrifice. This quality is one of the characteristics of man. It can not be ascribed to God. For He neither requires humility for his progress nor can it be said about Him that He deprives Himself of certain pleasure so that another might get it. This is because such an act is against the holy and absolute dignity of God. If He can put up with the indignity of humility and self-deprivation, then it is possible that He may, one day, renounce His Godhead for another and thus be left suspended and unoccupied. But it is impudence to ascribe such things to God. I can not, for a moment, conceive that any God-fearing and just person would hold such beliefs about God.

The quality of self-sacrifice or self-renunciation which results in humbleness and helplessness is one of the noble qualities of man. Such a man procures comfort for others, while he is himself deprived of it and this he does by putting himself under considerable hardship. But how can we think of God that He, by giving happiness to others, deprives Himself Does it become God that He may by self-sacrifice, confer power on another and become Himself powerless or that He may, by self-sacrifice, confer absolute knowledge on another and Himself become ignorant? It is clear that self-sacrifice means self-deprivation and unless there is selfdeprivation there can be no self-sacrifice. If we are not deprived of any pleasure or comfort and are still in a position to secure comfort for another man there is no selfsacrifice. For instance if we possess many loaves of bread and out of these we give one to a beggar we can not call this act an act of self-sacrifice. Suppose that Sir Philip Sydney had plenty of water or he could procure it very easily and under such circumstances he gave a cup of it to the wounded soldier who was lying thirsty close by, then such an action would not be called self-sacrifice, for he knew full well that he

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was not to be totally deprived of water. So there can be no self-sacrefice unless it is followed by powerlessness and weakness in the person who makes the sacrifice and consequently such a quality can not be ascribed to God. and similarly it could not be attributed to Sir Philip Sydney if he had power to get more water. If God should purposely deprive Himself of a power or should purposely bring upon Himself trouble by giving relief to another, this act also would not be called self-sacrifice. It would be like the act of a fool who has plenty of food in his house and who gives some of it to a poor beggar and casts the rest in a pit and thus purposely subjects himself to hunger and privation so that he may be said to have performed an act of self-sacrifice. In short all these are errors which the Christians are committing knowingly merely because they may give a colour of reason to the foolish doctrine which they profess.

It should also be remembered that self-sacrifice is a commendable quality only when no shamelessness and infringement of the rights of others are involved in it. For instance if a person carries his self-sacrifice to such an extent as to allow others to make love to his wife, it is by no means commendable. Many foolish men commit such acts as have no parallel in the laws of nature. The acts of such men far from being worthy of imitation are censurable in the eyes of the wise. For instance, if a high military officer who deputed to undertake an expedition against a has been powerful enemy, and has hundreds of thousands of men under his command, should give his life in order to save the life of a kid and thus expose the whole army to defeat and destruction, his conduct far from winning the praise of the government will be condemned as an act of folly. But man is even less than a kid in comparison with God. How can then God (Christians believe Jesus to be God) be conceived to be laying down his life for the sake of man. Certain foolish acts of men can not be held to be in accordance with nature. Many Hindus

(October

and many cast their children in the Ganges (such children are called jal-parwa or a sacrifice to water). Many have allowed themselves to be crushed to death under the chariot of Jagan Nath. But such foolish acts can not be cited as testimony and they should not be confounded with the laws of God as witnessed in nature. Our objection to the supposed sacrifice of Jesus who is held to be a God, was based on the fact that the sacrifice of the high for the low is against the laws of nature. If the Christians had realised the significance of the laws of nature, they could not have fallen into such error. Can we take the foolish acts of certain ignorant persons as the laws of nature? Certainly not.

Again the absurdity of their belief in the supposed sacrifice of Jesus is apparent from another consideration also. According to the Christians, Jesus, who was the second person in the Godhead and the son of God, was crucified and remained dead for three days. Now the question is, when God Himself remained dead for three days, who conducted the management of the world during that time?

A Review

ON

"Islam—A Short Study."

(By M. Sadr-ud-Din, B.A., B.T.)

The book entitled "Islam-A Short Study" has been written by I. A. Brooks, Esquire, Headmaster, Government School, Simla. He declares in his prefatory remarks that "it is the Quranic Islam" that he has attempted to portray therein, leaving out of account some objectionable practices or some brilliant features of the community which are not in accord with the Divine Teachings and which, he holds, are "not the Islam of the Quran." The announcement is very attractive, and such indeed should be the duty of every writer on Islam. For the Quran is believed to be the book which sets forth its views very clearly on every theological problem and forms the pivot upon which the whole Islamic institution hinges. Taking this firm belief of the Musalmans in view, one should content oneself with the study and criticism of the Quran, should one choose to " portray the Islam of the Quran," as has been notified in the book under review. But it is a pity that the author has not been able to come up to this reasonable standard which he has himself set before himself. He has not betaken himself to the study of the Quran itself, but has, on the other hand, gone to Christian writers on Islam, and has thus brought into discredit his pretensions to such a labour. He furnishes his shelf with volumes of adverse criticism on Islam, and thus he thoroughly saturates himself with the perverted views of the hostile critics of the system before going to work. The result has been, as it should have been, a reproduction of invidious views. Is it not a serious sin against the intellect and the sense of propriety of the general public to claim to provide them "the contribution of a student of Islam, endeavouring to speak without criticism," and to provide them, instead, with an abridgment of the views of the anti-Islamic writers, only strongly corroborated by the compiler, without ever attempting to refer to the original Scripture for verification? In the presence of an array of hostile volumes constantly drawn upon by the author, it is far from justifiable to style such a heap of baseless and venomous criticism "A Short Study of Islam." It is to all appearance a misnomer.

If it was not granted to the author to be conversant with Arabic, and thus to be able to drink deep at the running brook of the Quran, it would have been better for him to leave the Scripture alone and thus spare the public an intellectual insult of a very serious character. There was but one other alternative. Being an Indian bred and born, he could have arranged to have recourse to Urdu commentaries of the Holy Quran and have thus boasted something like an original attempt. But unfortunately he adopted a wrong course and thus betokened indirectly his ardour for the faith of the cross, to which he has done "immense service" by painting Islam in the darkest of colours. If hurling invectives at Islam and its Founder forms the criterion for judging the religious zeal of a pious Christian, Mr. Brooks will stand out prominent. For no Islamic institution, no fundamental principle nor any prescribed practice has escaped a drastic condemnation at his hands. He can well pride himself on his ingenuity of giving vent to his venomous sentiments under very skilfully designed veils. He has inserted in the preface what he failed to mention in the body of his treatise. "One sin of omission particularly may be pointed out by the critic," apologises he in the introduction, "and that is that no mention has been made of the serious lack of temperance as we find it in Muslim lands and among Muslim people." "Another omission" inserts the clever critic "may be that no mention is

made of the purveying of Bologna Sausages and Potted Hamand-chicken by Muslim tradesmen." "And so on nach parties." mentions the omitter of 'trivial objections', "as the acme of Nabab's carnival and a thousand and one things over which the Quran and sunnat are either silent or prohibitive, are not dealt with here, if for no other reason than that the embarking on such a task would be almost similar to launching over an illimitable sea, with no haven of rest in prospect." He has thus revealed the rectitude of his intentions by omitting to mention in the body of the book infinitely long list of the malpractices and wrongdoings of the Muslims, which he has been dexterous enough to introduce in the preliminary remarks. His ingenuity is admittedly unrivalled for making use of calumnious expressions under a cloak which may go for culture and good breeding. I regret to convey to him the very painful information that he has afforded ample opportunity to the public to make a study of his sentiments, ingenuity and intellectual character, instead of providing "A Short Study of Islam."

One can very easily infer from the foregoing remarks the style and character of the book, whose main themes have been harped upon by the adversaries of Islam and which has been so favourably reviewed by "a favourite of the clergy." The Right Reverend Bishop of Lahore is very much interested in this new perversion of Islam, and expresses his earnest hope that the Christian officials will take to the study of the works of ecclesiastical fanatics, such as have been resorted to by the present votary of the Holy Trinity.

The book does not present in the main a continued essay whose various parts may have been arranged in a logical order. It teaches us a lesson of self-sacrifice by sacrificing decorous style and coherent thought upon the altar of faith by jotting down a long list of malignant objections with the holy purpose

of serving God and religion. To his great credit his imputations can safely defy all origin but the inventive mind of the author. The learned author has not spared any pains to turn into derision all the constituents of the Muslim belief. But it is very grievous that a work so laboriously done goes to the dogs when the reader comes to understand that the author does not enjoy freedom from prejudice and malevolence. He would ascribe a false belief to the community and then turn it into a laughing stock. I here reproduce some of his sarcasms, and at the same time may give some opportunity to the readers to judge for themselves the validity of his good intentions which he announces as follows: "What we need to guard ourselves against, however, and we do need to guard ourselves-is that we do not for the hundredth time commit the error that our forefathers have frequently committed of being intemperate in our language and violent in our denunciation." In face of the assumption of such an attitude, one observes with regret the following satirical remarks belie the author on the spot: "According to Muslim tradition, the Ka'abah was first. constructed in Heaven, 2,000 years before the creation of the Adam and Eve were cast down from the seventh world. Heaven. Adam fell on the isle of Ceylon and Eve near Jeddah. After his repentance, Adam was carried by Gabriel to a mountain near Mecca and then in token of his true penitence, he collected stones from the five sacred mountains, Lebanon, Sinai, Al-Judi, Hira and Olivet and with these built the Ka'abah on earth, exactly below the spot its perfect model occupies in Heaven Ten thousand angels were appointed to guard the Ka'abah, but appear to have often been very amiss in their duty. At the Deluge, the Sacred House was destroyed, and then Ibrahim was instructed to build it The stone meant to mark the corner was supplied by Gabriel Originally this stone was whiter than milk; its present blackness is due to the sins of those who have touched it." This is his.

boasted "honest enquiry." It is simply disgraceful to charge a nation with what they have never dreamt of. This is how he intends "to portray the Quranic Islam" and will be averse to discussing that for which irresponsible people may be responsible. The state of such a student of unauthentic Islam is pitiable in the extreme. He continues his satire on the Ka'abah thus: The veil of black silk "is not fastened close to the building, so that the least breath of wind causes it to move hailed with prayer by the kneeling crowd around. They believe that it is caused by the wings of guardian angels, who will transport the Ka'abah to Paradise when the last trumpet sounds." I beg to refer him to some verses of the Christian Scripture with the request that he may compare the fanciful interpretation of the Muslim illiterate with the Divine conceptions promulgated by his Gospel. I am sure his critical spirit of study will find ample food therein to prompt him to write a satire on the Biblical belief too. The text reads thus: " Now there is at Jerusalem by the sheep market a pool having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered waiting for the moving of water. For an angel went down at a certain season into the pool, and troubled the water. Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." (John v, 3). I need not amplify on this but leave it for the good sense of the author to judge. He takes up the thread of his imputations as below :- "Invalids-it is believed-recover their health by rubbing against the kiswat (the veil) . . . waist-coats made of it are supposed to render the combatantt invulnerable in battle." The readers will be able to mark his honesty of purpose when he seeks endorsement of his statements by distorting a description given by Her Highness the Begum of Bhopal in her "Pilgrimage to Mecca," wherein she informs us that the curtains of the doors and screens of the four sides fetch when sold £300, and those of the inner shrine about £600. He

does not intentionally differentiate adoration from esteem. The Muslim character is remarkable for combining the staunch belief in the unity of God with a reasonable esteem and deference for those that can rightfully command it. But a spirit of fault-finding will not be curbed anywhere. It is not a little wonder to find these disparagements originating with the people of the cross who will wear the symbol for adoration and will cross themselves at the time of danger, and still find heart in them to deride those whose conceptions and practices are diametrically opposed to theirs. The Bible will again enlighten Mr. Brooks by providing such examples as this: "They parted my raiment among them and for my vesture they did cast lots." (John xix, 24). I wish the author had been cognisant of the Biblical instance and had consequently restrained his propensity from turning to disadvantage what formed no part of the creed he was discussing. The Bible rightly bids people of this type to cast the beam out of their own eyes before thinking of the mote of another's eye. The author is perhaps unaware of the fetish worship of the Christian priests and monks squatting around the Cathedral of the Holy Land with their eyes fixed upon the skies to be strained to no purpose for catching glimpses of the tremendous downward trip which it is believed Jesus may make at any moment. Either the author feigns ignorance of these facts or he may be in possession, of some philosophy to gloss them over. Over and above that, he calls the Meccans by a bad name, depreciates the pilgrimage, and describes the sharif of Mecca as having a conduct marked with cupidity. But I shall leave these trivial misrepresentations alone.

Character of the Holy Prophet.

Now I turn to the author's discussion of the Holy Prophet's character. His description of the conduct and character of the Prophet is no more right than his delineation of the attitude of

the Muslims to the Ka'abah. He depicts the Prophet as "nervous restless, with a sorrowful temperament." Perhaps he was thinking of the timidity and nervousness displayed by Christ at the prospect of his arrest and crucifixion when he bemoaned himself and importunately supplicated the Father to run to his succour and relieve his sorrowful heart which had been seized with the deepest anxiety and grief. In contrast to his carriage, Muhammad (may peace and the blessings of God be upon him), is found to be depicted by the Quran and the tradition as a man of intrepid courage and enterprise, the most cheerful and amiable of companions and associates and endowed with a wonderful magnanimity of mind. Muhammad, the Apostle of God. was more humane than any other prophet that preached prior to him and was a man of broader and deeper sympathies. Rigid and strict where God and the faith were concerned, where men, especially women and children were concerned, he was all tenderness and pity. Dutiful and obedient to his uncle who had been a father to him, he was a faithful servant, an exemplary husband, a kind father and a good master. The very name of The Faithful, which his intercourse and honest dealings with the people earned for him, proves beyond any shadow of doubt what kind of man he was. He disapproved and discountenanced violence in religion. He regarded himself nothing more than an apostle and an expounder, but as such he lived up to his name Faithful. Not only was cleanliness of the body an absolute essential with the Prophet, but also cleanliness of the mind. He led a life of intrinsic sincerity, great nobility and earnest effort in the cause of humanity in general. In short there is a world of noble qualities in that spiritual overlord who reclaimed thousands over thousands of people by the dint of his own chaste and ennobling mode of life. Jesus may have been successful in casting seed for idealism, but was never so fortunate as to evince all the necessary qualities in practice, to become an example to be followed. On the contrary, Muhammad (may peace and the

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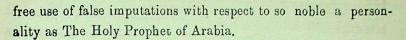
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blessings of God be upon him) gave us a religion of practical nature and was himself allowed, unlike Jesus, sufficient time to give play to his native noble qualities in all the positions of life, from the lowest to the highest, and that under very trying circumstances.

Now as to his remakrs on the conduct of the Prophet towards women. The author is remarkable for his skill in tempering his eulogies of the Apostle with a tinge of sarcasm. While admitting the peaceful and exemplary union of the Prophet and Khadeja, he strives to turn to disadvantage what forces itself upon him as a beauty. "So highly did he hold her memory in honour, long after her death, that Ayisha, his favourite wife of later days, said she was never so jealous of any of his other wives as she was of the dead Khadeja, although she had never seen her." I wish the author were able to gather from such a passage as this the depth of the faithfulness of the Prophet's heart, and his sense of cherishing even the memory of his spouse. Nothing but malevolence can lead one to ignore or depreciate such noble virtues, that inspired Ayisha to emulate Khadeja's powers which continued their hold on the Prophet even after her death. It will be a fitting place for the reproduction of a few more of his remarks which he makes in defiance of all fact and history. "Ayisha followed the prophet, supposing him to be bent on some amour." "A qualm passed over Ayisha as she saw the Prophet listen to the fair Jawariyah, a war prisoner and a winning supplicant, and she soon perceived that the conqueror had become the captive of the prisoner." The author has not entertained any fear of fabricating these statements which are gainsayed by Ayisha herself who thrusts the lie back into the throat of the inventor in the following form: "The Quran" observes Ayisha, "embodies in words what the Prophet did in practice." Such a weighty testimony, coming as it does from so intimate and intelligent a spouse as Ayisha, will not allow any critic, who takes cognizance of facts, to make a



The Status of Women in Islam.

It may be remarked here that Islamic institutions for women stand out very prominent in bestowing upon the weaker sex what has never been granted to them by any religion or national law. Every Christian will testify to the fact that e lady owing allegiance to Christianity would have to forfeit even her family name, should she choose to enter into matrimonial connections with a gentleman, and would lose her claim to each and every thing that she may bring to the husband's house as her marriage portion. This is how their national law serves to safeguard the interests of the fair sex. Does the Bible boast any injunctions as to the treatment to be meted out to them? The Prophet of Islam, on the other hand, allows to go into the possession of a lady what she brings with her as her dowry and whatever is presented to her by the husband on the wedding day or afterwards. She is to stand on a footing of equality with her husband in conformity with the behests of the Holy Quran which says : ولهن مثل الذي عليهن "Their obligations are reciprocal," none should have any superiority over the other so far as the social question goes. Islam speaks highly of mother and makes it binding upon every child to venerate her and give her willing obedience. It goes so far as to enact that the child can acquire eternal bliss by serving his or her mother at all times and more especially when she is advanced in years. The Prophet's own example here, as everywhere else, is unique and singularly admirable. He would spring to his feet at the arrival of the lady who had given suck to him, have his own wrap spread for her, and thus do everything to revere her though she had only played the role of a wet-nurse for him. The patriarch used to stand up and to step forward to accord welcome to his daughter Fatima

whenever she paid him a visit from her husband's. In a word the Islamic history is replete with such examples which can be cited to any length to prove conclusively that a high status has been assigned to women by Islam. The reiterated objection to the Islamic institution of polygamy has been so thrashed that even a very fastidious critic will find his lips sealed for making further remarks. But Mr. Brooks feigns ignorance and betrays his malignity in the remarks he has given expression to. The law for polygamy is clear and without any equivocation. states that men that find it hard on them to live with a single wife, may take more in order to keep themselves chaste. This is fair and wholesome both for men and women, and disallows the indulgence of evil propensities by men to the trouble and pangs of their wives. But it has not been apprized by thoughtlessly vain people. They practise what has been allowed by Islam in accordance with the native faculties of mankind, but for want of moral courage do not acknowledge the system that takes full cognizance of the requirements and thus safeguards them against the crime of the infringement of the established law of society. But there is one commendable thing in the Biblical religion that its defects can be made good by the society itself. The society has recognised the necessity of the enforcement of the law of divorce, and is aware of the advantages of polygamy though it denies it in word. The fact that Jesus shunned womankind and held them in contempt is well borne out by his personal example for he refused to enjoy the blessing of matrimonial connection and thus condemned the institution positively.

The alleged deterioration of Character.

The author attempts to tarinsh the illustrious life of the Apostle by the exercise of his prolific imagination. "Alas for it," proceeds the critic, "the time came to Muhammad, when a deterioration of character was the inevitable result of surround-

ings and situations greater and better and more tempting than were anticipated in the early dawn of a religious enthusiasm, and as thousands have succumbed, so did Muhammad to his subsequent environments." No student of Islam will find even a vestige of truth in this fabrication of Brooks who has paraded his prepossessions against that glorious personality whom he observes through telescopes that are sure to show him in a distorted and discoloured form. The least precaution that it behoves a writer to observe is not to be false to facts and history. The Prophet of Islam is thoroughly known to have led a life of rigid austerity even at the time when his power as a political and spiritual overlord was at the zenith of glory. He would pass the major portion of the night in devotions and would protract his stand before the Almighty so long as to cause a swelling on his feet. He had a strong belief in the sanctifying effect of fasting and accordingly he used to observe the practice throughout the year off and on. History and facts bear out very clearly that Muhammad, may peace be on his soul, was deadly opposed to a life of ease and comfort, to a life of sensuality and to a life of pomp and show. In the words of a Christian writer, Major A. S. Leonard "Muhammad has for the poor, the weak and the helpless a fellow feeling. The degraded or at least dependent and unprotected position of women, their moral and legal helplessness most of all appealed to him strongly. But in no sense because he was sensual sensuality was not a failing with him. A man from top to bottom, by birth, breeding and environment, Muhammad was an Arab and a Patriarch. As he was strong, so he was full of human sympathies. His long and happy union with Khadija shows not only that he was faithful but also a man too full of the gravity of life to squander his substance in mere sensuality." This is the estimate of Muhammad made hy those who are scrupulous enough to maintain truth and whose honesty .never becomes subservient to their sordid motives. No line of

arguments will restrain the present critic from singing his repeated refrain of "the young Ayisha being betrothed to the Prophet." The Prophet of Islam was not only unique in living up to the rigid standard of chastity and sanctity set up by the Quran, but also he was successful in elevating the degraded rustics of Arabia and inspiring them by his own exalted example with an earnest wish for becoming truly righteous and upright in conduct and character alike. If a Christian chronicler can satisfy our critic, I quote one for his benefit. "To be a prophet in his own country and household, a man must inspire respect or still the greater feeling of veneration. No man, unless he is earnest and devout, could possibly impress the members of his own family. They are bound to find him out. This applies all the more to an eastern household in which polygamy prevails, and that is made up of so many opposing elements and conflicting interests, the atmosphere of which is only too often one necessarily of envies, jealousies, rivalries, suspicions, intrigues and even conspiracies. If Muhammad had been insincere, if instead of conviction, his belief had been a mere confession or a sham, if it had not been one of austere, rigid practice and self-denial, then those about him would neither have been impressed, nor would they have espoused his cause as warmly and valiantly as they did." Not only were they impressed but also thoroughly convinced of the truth of his claims and the worth of his practices. Carlyle pithily observes: "A false man founded a religion! Why, a false man can not build a house." He is in short thoroughly well known as too pious and chaste for such impious remarks as flow from the good heart of Brooks.

He was of so saintly a turn of mind that he enjoined upon his followers to refrain from looking straight in the face of women. Gloating is a serious sin with a Muslim eye, let that be of a male or a female. Women are expressly instructed to

cover themselves to obviate any temptation. Think of a personality who takes cognizance of the minutest frailties and failings of mankind and accordingly devises apropriate means for extirpating the most disastrous sin of licentiousness by striking at the very root of the evil. Again, imagine to yourself the exemplary character of the reformer whose inspiring example went a great way in bringing about a stupendous moral change in the society of so degraded a nation as the notorious Arabs, and then weigh the impropriety and gravity of the invectives that have been so regardlessly hurled at him. People that are so unscrupulous as to spur their uncurbed tongue and to open fire of calumny on so eminently glorious a personality who has reformed so great a portion of humanity as one-tenth of the population of the world are destined—so are the Divine ordinances-to present a very contemptuous life in their own turn. If the writer's declaration to make a short study of the Islamic creed as set down in the Quran has any semblance of truth in it, what keeps him from taking account of the express injunctions of the Scripture bearing on this topic? Why should he not acknowledge the exemplary character of the original expounder of the faith? His efforts were attended with so great a success in this respect, as in every other respect indeed, that he found his followers actually living up to this standard. Let Mr. Brooks read the deplorable account of the military life of the Christians and then draw a parallel between them and the forces of Khalid who gave a demonstratiou of an incredibly exalted character when their leader asked them to march through the streets of the vanquished town with their eyes rivetted on their feet. They were mindful of the Quranio command bidding them to abstain from gloating on the embellishments of the beauties that had crowded to catch a glimpse of their Muslim conquerors. This circumstance made a very favourable impression on the inhabitants who were led to think highly of the founder of the faith who could drive home to the notorious

class of the military people the purifying doctrines of his system. The striking exhibition won the hearts of the people and they cheerfully embraced Islam. If the author had taken all these moral achievements into account, he would have refrained from giving vent to his invidious views. Should he choose to follow the Bible, I would fain remind him of the well-known text which says, "Do violence to no man, neither accuse any falsely."

The Example of Jesus.

If he had viewed in this light the life of Jesus Christ. which is far from being an example for a married couple, he would have painfully observed him have some intercourse with women, one of whom was the notorious streetgirl who anointed the holy man with perfume. In justification of his intercourse, he calls down a revelation from the Father silence the mouths of mischief-mongers. Mark the tone of the revelation: " And there were some that had indignation (at the conduct of the woman) and said why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor, and they murmured against her, and Jesus said, Let her alone; why trouble ye her? She hath wrought a good work upon me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always, verily I say unto you, heresoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial of her." He does not lay down any injunctions forbidding those forms of intercourse that tend to lewdness and the attendant results which are not rare among Christian nations. Polygamy is prohibited only in word and not in practice. Whatever secret pangs may disturb the passions of a Christian lady, she finds some solace in the knowledge that socially, at any rate, she enjoys a higher sphere and that though

'the other women' may be the toys of her husband, he can never legally oust her from being his wife. This polygamy in practice is also countenanced by the description of the Christian paradise as given in the Bible: "And every one that hath forsaken houses, or brethren or sisters, or father or mother, or wife, or children or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." This is the boasted paradise of the Bible that arranges to provide a hundredfold fathers and wives as is apparent from the verse adverted to.

The Islamic Formula of Faith.

I deem it necessary to quit the above topic for one which calls for very serious attention and thought. Mr. Brooks follows the example of Christians elders of the type who are sworn to pronounce adverse judgment on every Islamic principle of faith. Quite in keeping with his aptitude, Mr. Brooks states, on the force of false arguments, that Islam teaches idolatry. The line of argument that he follows is pre-eminently absurd and invalid. He argues that as the name of Muhammad is inseparably associated with the formula conveying the Oneness of God, therefore it follows that Islam promulgates idolatrous teachings. He goes so far as to assert, as is a habit with him, that the Prophet attached greater importance to the second dogma محمد رسول الله Muhammad is an Apostle of God. Over and above that, he goes the whole length of absurdity in attempting to give us his own interpretation of the formula all الله محمد رسول الله There is no God but God and it is only because of Muhammad that God exists." This is what was never felt be any of the followers of the Apostle and was never ascribed to Islam by any writer that had a grain of common seuse in him. Leaving the avowedly hostile critics of the present stamp aside, the whole of the world will proclaim with one accord that humanity is indebted to Islam for her doctrine of the

Unity of God. That man must be extremely cruel and remarkably unjust who denies Islam its chief characteristic. The current belief in conformity with the arrangement and the literal force of the formula in question is that Muhammad was but a man at best, the Apostle of God who never participated in the Divine qualities. We have another formula allied to it, which we repeat in our prayer, and it runs thus :- We believe and proclaim positively that Muhammad is an obedient servant of God and is His Apostle." The community that abhors the idea of worshipping any other thing than God is instructed by Brooks to believe that it is in reality an idolatrous class. This may be anything but sense. I'he Apostle of God feared lest persons of the type of Mr. Brooks should take him for one that should be adored and worshipped, and consequently he took good care to proclaim very plainly that he was only an obedient servant and Apostle of God and that he did not share with Him any of His attributes. Such a class of people may perhaps be excused if we take into consideration the fact that tthey have been worshipping a weak mortal whom God allowed to be subjected to the severest tortures to show to the people that he was but a weakling, but no demonstration of his shortcomings and utter helplessness has served to keep them from deifying him. The native propensities and the inherent credulity that they have inherited from a long line of ancestors make it impossible for them to take the so-well-known Islamic formula of faith, in its true light and import.

The Prophet of Islam was cognizant of the follies of the people that had preceded him and was at the same time fully aware of the mighty miracles wrought by himself. He therefore cautiously resorted to such measures as were adapted to prevent his followers from falling into such an absurdity as to deify a man, however surpassingly great he

may be. One is bound to own the far-reaching ken of the Prophet who could foresee things and accordingly was able to put us on the alert against such a danger as may go to tarnish the lustre of the brightest luminary in the constellation of the Islamic system-the Unity of God. The Prophet could not suffer the one characteristic of Islam to be tampered with by any person. Once upon a time one of the followers is said to have made use of such an expression as "it will be done if God and his Prophet will." The Prophet's face was flushed with anger, for he was truly jealous of the Divine honour for the establishment of which he was commissioned. No applause, no admiration presented too strong a temptation for him to fall from or suffer another to fall from the lofty and sublime conception of the Oneness of God. The Quran is not content with a single expression of the kind. We find the same topic discussed on various occasions. ما محمد الارسول, is a text which teaches that Muhammad is no more than a Prophet. The Prophet himself is instructed to tell the people in the words of the Quran : قل انما انا بشر مثلكم i-e., You may inform the people 'I am but a mortal like you'! And then we come across another verse in which the Prophet is asked to depict himself in very modest and humble colours. The verse reads فل لا اقول لكم عندى خزائن الله ولا اعلم الغيب ولا اقول لكم :thus ا ني ملك ان اتبع الاما يوهي الي (انعام ٥)

"Say, I say not to you, 'In my possession are the treasures of God,' nor do I know things secret, neither do I say to you, 'Verily I am an angel, only what is revealed to me do I follow."

Instances may be multiplied in proof of the honesty of purpose which led the apostle to exercise so much precaution as to append to the formula the dogma that Muhammad is the Apostle of God and he is not to be taken as one that should be adored like Jesus or other theocratic patriarchs. This challenges

refutation on the part of Mr. Brooks who prides himself on making an unfounded statement which in his opinion is calculated to "shatter the soothing romance that has kept and is keeping millions happy in the doctrine that Islam is the one religion in the world which acknowledges the Oneness of God." He is so bent on making unscrupulously false statements that he burns within himself to find himself contradicted by Bishop Gore whom he admits to be "so keen an observer and so deep a thinker" and who agrees with the Muslims in holding that "Muhammad intended no more by his assumption of the title Prophet than what could be understood by its application to Moses, Abraham or Elijah." Perhaps an ecclesiastical keen observer is taken by Brooks to be synonymous with one who offers wholesale condemnation and does not spare a word of praise where it is due. The fact that the Jews were wellgrounded in the habit of adoring their theocratic priests and that the Christians had gone so far as to deify Jesus, despite their belief that he suffered curse and disgrace on the cross, and notwithstanding his being "numbered with the transgressors," pressed itself on the attention of the Great Unitarian, who brought the doctrine to perfection by proclaiming himself as the humble and obedient servant and apostle of God.

This appendage betokens, thus, the degree to which the Arabian Reformer was free from selfishness. The wonders that he wrought and the stupendous change that he brought about by reclaiming hundreds of Arabian clans and tribes must have called forth veneration and a still greater feeling of adoration on the part of the nation already disposed to idolatry. To put a stop to such a foolish practice not only required a man who enjoyed freedom from all worldly ambitions, but one who could successfully eradicate such a habit which had taken root centuries prior to his advent and was endorsed as a part and parcel of a faith believed to be true and profound. The level of the mental and spiritual development of the people of those

times, all the world over, was marked by their liability to look up to their reformers and divines as nothing short of the incarnations of God himself. To wean a person from a habit of long standing is not an easy task. It bristles with still greater difficulties when such abnormal propensities are exhibited by an entire nation who regard the very antiquity of such customs as bearing abundant testimony to their propriety.

What a great self-denial it was, and what a noble self-abnegation, which we find perpetuated in the appendage under discussion which has not been appreciated by Mr. Brooks. In the face of stern facts, in the light of Islamic history and in the presence of incredibly great reform actually accomplished by the Prophet, it is simply the thick scales of prejudice that can blind one to the greatness of Muhammad's heart, which manifests itself by adopting so prominent a humility as has been set forth in the formula.

This appendage serves another geat purpose. It is of a great interest and service to a student of Theology. The spiritual votary finds in it a truism paving the way for an exalted position by inculcating an implicit obedience to the commands of God. This was the principle which was preached by the Prophet and it did much to give a death-blow to the old practice of adoring the elect of God. One can attain to that eminence by following the divine injunctions. How admirable is this feature of Islam which means to diffuse a truly rationalistic view on so important a problem of universal interest. This has gone a great way indeed to emancipate all religious thought by placing all humanity on a level of equality, sharing all the great powers in common and enjoying eligibility for all favours and Divine grace. Islam is to all intents and purposes a philosophy of religion. Like all scientific research, it has collected facts in the Quran, analysed them and arranged them, brought into play its inductive and deductive methods of reasoning, and drawn inferences and formulated them as general rules. One of those scientific certainties is that man is born immaculate and is capable of making so much development as to find favour with the Divine Providence and to attain so exalted a position as that of a divine or a prophet by leading a strictly pious life in perfect conformity with the Divine injunctions. This is a tenet that characterises the Quranic system and sets it above every revealed book.

Glorification of the Almighty was the chief end most faithfully kept in view by the Prophet. Does not each and every chapter of the Quran, nay, each and every verse of the Holy Book ending in the unfailing strain of the great powers of the Almighty, afford ample ground for believing that the one object on which all thought and attention of the Prophet of Islam was rivetted was the glorification of the Almighty? It is so remarkable and unique a characteristic of the life of the Prophet that he will not forego the one purpose of his mission which he followed up so successfully. As we find him following it up, we can perceive palpably that he seizes every opportunity, takes every advantage of even an ordinary event that happens around him, and amplifies even upon his reverses and misfortunes to drive home to the people the lesson that God pervades the whole of the universe, holding consummate and absolute sway over each and every atom of the Cosmos. It was indeed an onerous duty to liberate all the the Arabian clans and factions from the bondage of fetish worship and to win them over to the belief of the Unity of God. The task bristled with insurmountable and discouraging difficulties, and the path was beset with fatal pitfalls, but the man of iron will and indomitable resolution, being impelled by deep-rooted sympathy for humanity in general, overcame them all and effected such an incredible change as was epoch-making in the true sense word: Every page of the Quranic text makes it obvious that Muhammad (may peace) and the blessings of God be upon him) longed to leave on the minds of his followers a profound

and indelible impression of God's Omnipresence, Omniscience and Omnipotence. He impressed upon his followers the impotence and utter instability of human powers, compatibly with man's capacity for great things, and acknowledged the frailty of his own powers which was but consistent with the trend of his thoughts and the tenor of his life and thus obviated any rancorous objections that unscrupulous lips may drop. This arduous labour on the part of the Founder of Islam seems, at the very first sight, to be too great for so irrational a conception as the deification of man. Human nature abhors the very idea. Clutured mind can not tolerate even its mention. But that great mind was far in advance of the times that saw him, for we find him denouncing the beliefs which are cherished even to-day by thousands of cultured and enlightened people of Europe. It is a pity that we find civilised people making retrograde progress and reverting to barbarism stooping so low as to adore a frail creature like Jesus. It was he upon whom, according to Christian belief, was inflicted the ignominious and inhuman torture of crucifixion, and which, as it does happen after the death of an idol of a people, underwent a theological metamorphosis, and the very act of execration was transformed into consecration by the votaries of the untenable faith. This is a philosophy too abstruse for the human ken to differentiate from absurdity.

Frailties of Jesus.

Prophet took against being taken as a God, and this neglect on the part of the former has told very seriously on the religious thought of the Christians, who are sticking to a dogma which is absurd and injurious in the extreme. Jesus Christ has been represented by the Christian Gospels as a prototype of human failings from top to bottom, and from the beginning of his career to the end. He is born and is in very great danger of meeting with destruction from Herod, as is testified

by Matthew ii, 13: "And when they were the angel of the Lord appeareth to Joseph in a dream saying, Arise and take the young child and his mother and flee into Egypt and be thou there until I bring thee word; for Herod will seek the young child to destroy." This danger is avoided by the young God by fleeing into Egypt in pursuance of the word of the Father and he awaits there the death of Herod. Soon after the death of the tyrant who was potent enough to slay the Christian God, the young God makes for Judea but is "afraid to go thither: because he heard Archelausthe son of Herod-reigned there, and he turned aside into the parts of Galilee" (Matt. ii, 22). He adopted that course despite the Word of God which was meant to console him. This description forms the introduction of the life of the man-God. He grows, is subject to all kinds of ailments and maladies which are the lot of man and which this man-God had to share with the common people. Then comes the dawn of early intellect and wisdom which makes him conscious of his shortcomings and gives him an impulse to chasten himself by "fasting forty days and forty nights" (Matt. iv, 2), is tempted several times by Satan buthe does not give in and in return for this, angels descend to "minister unto him." Conscious of his weakness, he "cometh from Galilee to Jordan unto John to be baptized," (Matt. iii, 13-16) and after he was baptized, he went up straightway out of the water; and lo, the heavens were opened unto him, and he saw (as the result of his purification through baptism) the Spirit of God descending like a dove and lighting upon him. His austerity, however, does not bear a pleasant fruit. His life ends in a tragic event. He was accused of heresy, was condemned and crucified with the following inscription set up over his head,-This is Jesus the King of the Jews" (Matt. xxvii, 37) These words referred to the pretensions of Jesus which he had already made public; - Thou-Bethlehem art not the least among the princes of Juda: for

out of thee shall come a Governor, that shall rule my people of Israel". Such demonstrations of power and potence were bound to elicit such remarks as these: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." The reader will find very cogent reasoning in the following verse of the Bible: "He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross and we will believe him" (Matthew xxvii, 42). "He trusted in God; let Him deliver him now." "The thieves also which were crucified with him cast the same in his teeth." The man-God who betrayed his mighty powers when fleeing into Egypt for fear of Herod makes a very clear demonstration of his divine omnipotence when he cries out "Eli Eli Lama Sabachthani? that is to say my God, my God, why hast thou forsaken me?" Had he gone astray and infringed Divine Laws that God forsook him as was felt by him? Let a person ponder over this Biblical description of the utter helplessness of Jesus Christ and then see how very inordinate a demand it does make upon the credulity of the Christian mind to put solemn faith in such a weakling of a man.

It is a fitting place for considering the life of the Prophet of Islam. He predicted his safety in the face of overwhelming odds and was saved and installed on the throne of Arabia. The success was great and marvellous and there was every likelihood of his being taken for an incarnation of God. But what admirable sagacity was displayed by him in adding white wise and prudent appendage which enhanced the beauty of the formula in question and brought the doctrine to perfection. The appendage leaves no room for the deteriorated thoughts that sprang up in the bosom of the primitive Christians and which were transmitted to posterity. Even

the present cultured and civilized generation does not find itself strong enough to disengage itself from it.

The Black Stone.

I have attemped to throw some light on the question and have drawn some points of resemblance and contrast with a view to enable the reader to gauge the gravity of the fabrication which does but betoken the invidious motives of the author. Similar are his remarks concerning the Muslim pilgrimage to Mecca. Many of his ancestors have brought on them an irretrievable dishonour by stating that it is the sepulchre of their Prophet at Mecca that attracts the Muslims there. Though the present writer does not commit such a rash blunder, yet his spirit is the same. He ascribes a similar idolatrous sentiment to the Muslims whom he represents as going on pilgrimage to Mecca with the set purpose of worshipping the black stone to which a niche has been assigned in the Meccan eathedral. This again tells a very sad tale concerning the ingenuity of Mr. Brooks. He would content himself with giving statements only and would not draw upon his erudition to adduce arguments in proof of his objections. And if a Christian writer resorts to truthfulness and appreciates the success that attended the noble endeavours of the Prophet, Mr. Brooks will have misgivings as to the power of observation possessed by such a writer. For instance he imputes "curious overlooking of facts" to Draper when he admits with Bishop Gore and Mjor Leonard that "Muhammad raised his own nation from fetishism, the adoration of meteoric stones, and from the basest idol worship." No authority is too strong for his good motives. I may inform him that no Muslim ever prays to the black stone of the ka'abah, neither does anybody recite its praises. The author will in vain strain his eyes to look out a word in. praise of the Black Stone either in the Quran or the Tradition. Over and above that I may let him know, if he rejoice in

receiving the truth when it is revealed to him, that Muslim attitude towards the Stone is exemplified in the words of Umar, the Second Khalifa—"If I had not been apprehensive of the dismay of the people, I would have cast thee away."

Before bringing the subject to a close, it would be well to enlighten the reader as to the Biblical adoration of the Black Stone. The Chatstian scripture is very clear on the subjet:—

- (1) "Thou sawest till that a stone was cut out without hand, which smote the image upon his feet that were of iron and clay, and broke them to pieces" (Daniel ii, 34).
- (2) Jesus saith unto them, Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes. (Matthew xxi, 42).
- (3) There thus saith the Lord God behold I lay in Zion for a foundation stone a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. (Isaiah xxviii, 16.) Let the learned author consider these verses of the Bible and then see how far he is justified in giving any idolatrous colour to the Muslim conceptions. It was in fulfilment of the Biblical prophecies that the Prophet arranged to let every chieftain share the much coveted and contested hauling of the black stone to the postion it now occupies, and thus put an end to a seething feud among the tribes of Arabia. It should, therefore, liberally be owned by Mr. Brooks that the stone bears testimony to the truth of those prophecies that are recorded in the Bible.

To be continued.

(October

The Al-Islam.

Mr. Hasan Hatano, one of the three first Japanese converts to Islam, has started a monthly paper, entitled Al-Islam for the propagation of Islam in Japan. Each number of the paper consists of 4 pages, three of which are written in Japanese and one in English. Mr. Hasan is also the editor of another journal, entitled the Gunjin (the Warrior). Speaking of the chances of the spread of Islam in the Land of the Rising Sun, Mr. Hasan Hatano says in the second number of Al-Islam:—

"We have a capital field for extending Islamic light among Japanese soldiers who in their hundreds and thousands, have acquired a strong literary taste and fondness for the Gunjin (the Warrior) edited by the editor of this journal for the last two years. It is gratifying not a little that a certain number of Gunjin's military readers have evinced desire to study the tenets of Islam in right earnest".

The same paper also speaks of a strange visitor in the person of Mr. T. Miyasaki who believes himself to be a latter day prophet, superior to Buddha and Jesus and has written a book, which he calls "My New Gospel." After having a long and thoughtful talk with Prof. Barakat Ullah, editor of the Islamic Fraternity, Tokyo, this strange visitor said "Christianity is very dangerous to Japan, so I heartily beg you to drive it out of our land of the Rising Sun at the point of the sword of Islamic spiritual power." The remark shows that this new "Prophet" is not very earnest about his own mission, or he found Islam to be superior even to his own Gospel, else he would not have expressed a wish to see Islam spread in his beloved land.

Those who wish to remain in touch with the progress of Islam in Japan should subscribe to the Al-Islam (No. 41, Daimachi, Akaska, Tokyo, Japan.) The importation of the Islamic Fraternity into India, we learn, has been prohibited by the British Government and so now the only paper by means of which one can watch the advancement of the Muslim faith in the Far East is the Al-Islam.



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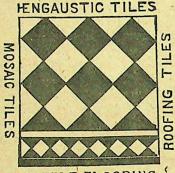
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TETHEACHINGS OF ISLAM

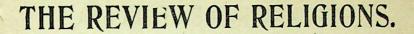
Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, viz., (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the sources of Divine knowledge.

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VOL. XI.

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No. 11.

بسم الله الرحمن الرحيم نحمد ، و نصلي على رسوله الكريم

The World=Faith of the Future, Christianity or Islam?

A few days ago a friend of mine remarked, "I wonder which creed will be greatest in another hundred years-" I replied immediately "Islam," and I will endeavour to state my reasons for being so positive upon this point. As one looks back upon the history of Europe one is struck most forcibly by the apparent evolution of the very elementary principles of humanitarianism despite nearly twenty centuries of Christianity, and one will ask "Did Christianity civilize Europe?" and the reply must come "No! Europe civilized itself in spite of Christianity." The Christian church has dominated everything in the past and naturally one would expect that (according to the exponents of this creed) Europe must now be a perfect Eden of content, happiness, morality and brotherhood. But is it so? Christians call Christ the "Prince of Peace" yet Jesus said "I come not to bring peace but a sword," and that sword is still naked in the hand of Europe today. Contrast the words of our Holy Prophet (on whom be peace) "I am not sent but as a blessing to mankind." I ask the reader to fling predjudice aside and say which presents the most sublime view for mankind? Can one deny that hundreds of thousands of innocent persons have been butchered in the name of Christ?

Has not almost every war between Europeans been caused by differences in their interpretation of Christ's teachings? We have all read of the terrible "Holy Inquisition," and the Jews can never forget the terrible massacres in the 11th century in Germany, the lootings of Jewry in England and the "Kill-Christ" hunts of even our own day when crowds of so-called Christians chase Jews for miles flinging upon them all manner of abuse and garbage. Are men content? No! one hears of discontent and strikes on every hand. Are men happy? Strangely enough the only persons who appear to be happy are those who have thrown over Christianity whilst the "saved' 'seem always so melancholy, so miserable that the outsider would hesitate to become a Christian if this creed can not produce a happier existence. Are men moral? To answer this question, I could cover reams of paper and could tell one events from European life which would make the most callous shudder. Moral? No! ten thousand times no! European life is rotten to the very core. I think I hear someone say, "But England is not so bad as the Continent." I can not agree. England is far more hypocritical, holding up its hands in horror but every English city has its immoral quarter and at night our London streets are not safe for a respectable girl. Men are immoral in business-cheating being considered a fine art and a successful swindler is styled a "smart business man" and, should he have made sufficient money, may climb to almost any rank and enter the most exclusive of society. People who know the man's real character will endeavour to marry their daughters to him-in short it is a kind of slave-market and the wealthiest man can buy the most beautiful girl. Love must be killed, for Money is the God Sapreme of . European society. Many men keep a wife and several mistresses and the wives in their turn have lovers—then comes divorce and a scandal which is a nine-days' wonder and then very conveniently society forgets and the adulteress is received as though nothing had occurred. Moral? Allah saye

Asia and Africa from the "Morals" of "Christian Europe." Are men as brothers? The very question seems a mockery! Imagine if you can 400 odd different kinds of Christians, each holding the "only true means of salvation." If another man is a Christian one would expect that all barriers were swept aside and that fraternity reigned so that you might be friendly with him. But can you? First of all-Does he attend Church? Are his people well-to-do? Is he at all wealthy? questions are asked. Supposing he is an "eligible" then you condescend to notice him. Should he, however, attend any other place of worship, say, if he should be a Baptist or a Roman Catholic or a Methodist, then if you belong to any other brand of Christianity, you can not clasp his hand. Yes! all these sects of Christians hate one another as much to-day as ever, and if they could, would willingly persecute and burn each other as they did in days gone by. Thus we can look upon the absolute failure of Christianity. Dr. Martineau, the eminent Unitarian, has well said, " Christ came to bring fire upon earth, and His disciples after 18 centuries are still discussing the best patent match to get it kindled." The Church has lost completely its hold upon the people and the doctrines of the Trinity, Atonement and Divinity of Christ have sent many into the ranks of the Atheists. In fact Indifference is the order of the day and thus is presented a spectacle which has its humourous tide-the Christian army of missionaries going abroad to proselytize whilst in England and Europe the bulk of the people do not believe in Christianity. Then these missionaries bring so many kinds of "the only Truth" that the hoped for convert becomes disgusted, and decides that his own religion is far and away better than any that the reverend gentlemen have to offer. The Church has been the enemy of all progress and one must honour those great men who have fought for religious and social liberty against overwhelming odds. I feel that we English are

indebted to the Atheists for our freedom to-day which the Church has always opposed. To-day the Churches are empty and on Sunday as well as during the week the Picture Palaces. the Theatres and Music Halls are full, whilst thousands take the Sunday trains to the seaside or listen to the splendid band in our Parks. Christianity has miserably failed and must decay and die-those who will fight against this will not be the people but the paid priests. Then I ask, is the foreign policy of Europe a peaceful one? Do not most of the European Powers crush without mercy weaker states-can we forget Algeria, Morocco, the Khanates of the Crimea? or Tripoli to-day? Are they governed by humanitarian principles? Is this not sufficient to show what kind of a religion Christianity must be? Europe has one god, Money, and one profession, Hypocrisy. Can this religion bring peace? Can it ever be accepted by the bleeding and crushed nationalities who still miserably exist, monuments to Europe's horrible barbarity? And yet Christians tell us that "Christianity civilised Europe." If this is civilzation—then Allah grant that the Orient may still be "barbarous."

Let us carefully consider why Christianity can never be acceptable to all mankind. First of all the Divinity of Christ is quite unacceptable to all monotheists—the Muslim, the Buddhist, the Jew can never accept Jesus as the Son of God or as God Himself. The doctrine of Christianity is that whatever your acts may be, however holy your life, though you may have helped thousands, yet you will never go to heaven, unless you accept Christianity; in other words you must be saved by faith and in the belief that Christ has died for you. Is this a moral doctrine? I think not. Is it not far grander to work out one's own salvation? Io think that I, and I alone, am responsible. If one believes that one is saved by believing in Christ—one can commit any crime because he believes that Jesus has taken all sins upon himself. No!

Christianity can never be the World-Faith. Has any other creed any better claim? We will see. Judaism we can place on one side, as also Zoroastrianism as they are race religions and non-proselytizing. Hinduism? With its impure doctrines, multiplicity of gods, and hide-bound caste system, Hinduism is impossible! Buddhism? In its pure form we have no quarrel with Buddhism as a moral force, but it practically denies God and a future state, despite efforts to introduce an exoteric form which coquettes with mysticism and is, on the whole, less acceptable than Buddhism pure and simple which with Confucianism are excellent moral guides for the life but are not acceptable as religions for the greater part of mankind. Although Christians seem to imagine these systems as gross idolatry, I must deny this and must ask Europeans or Christians to study the other systems with less prejudice and more common sense.

There is only Islam left for us to consider. Has Islam any claim on mankind? Christians claim that Muhammad (on whom be peace) copied from the Hebrew and Christian Scriptures. This is a gross falsehood. The debt lies the other way about. What authority can be given for the date of any of the Christian Scriptures? Honestly speaking no definite date can be given for any of the Biblical books, but we know that Moses did not write the Pentateuch, neither Joshua, Samuel, Ruth, or Isaiah wrote the books attributed to them. In fact we should not be going too far to say that all the Old Testament Books are anonymous. Then the New Testament-Did Christ ever write his doctrines? no! Then how were his words handed down? Did Matthew, Mark, Luke or John write any of their Gospels? The Higher Criticism says, no. Then may I ask, when were these concocted? Edwin Johnson in his great work "The Rise of Christendom" practically proves that the monastic orders of the middle ages are responsible for their compilation.

Be this as it may-we can not quote the Bible as an authority as we do not know who composed the various books therein, and as it is plain that many of the so-called prophecies were written after the events occurred, and that even in Luther's time additions were still being made, we can be sure that the Bible is no antique but a fairly modern book, therefore it would have been impossible for Muhammad to borrow as no copies of the Christian books as such existed at that period in Arabia. Muhammad preached and by his eloquence convinced his countrymen of the truth (which Christ so signally failed to do) and the doctrine of Islam irresistably carried all error before it; indeed, well was it observed that "Truth has come and Falsehood shall vanish to return no more," and we can gloriously point to all lands that accepted Islam that not one has ever returned to paganism or embraced Christianity. Islam preaches a brotherhood for all; black, brown, yellow, red, white-all are equal in Islam-here is a solid basis for a world system. All Christians have to admit the solidarity of Islam. Miss Annie Small in her book "Islam," says, "At the call- Fight for the religion of God,' Islam rallies as one man, a solid front is offered to the enemies of the Faith. Just at this point, once again, Christianity has failed." And again she says, "The story of Islam, the Church which has grown up side by side with the Church of Chirst, is laden with suggestions upon this subject of the failure of the latter to bring in the kingdom of the Father." Thus even Christians admire Islam and admit the failure of Christianity. Islam is the most powerful Temperance Society in the world. Islam forbids both drink and gambling-the cause of ruin to thousands of Europeans. Does Christianity do this? No! Again it is lacking-it forbids neither. Again Islam has a book which, even its bitter enemy, Sir William Muir, has to admit, has remained absolutely unchanged as given to us by our Holy Prophet. We have the Holy Quran whose authority is incontestable. Can Christians say the same of the Bible? Again No must be the

reply. Islam preaches One God-the God of all the world-the Merciful, the Compassionate. Christianity preaches three godsthe gods of Christians alone, not of humanity. Again Islam is superior. Then again Islam preaches salvation by actions. not belief alone (as Christianity does). Islam is a social system as well-all being so perfect that Europe has copied from Muslim jurisprudence even in the present century, and is yet far behind the Muslim law at this day. Islam is a religion heartily believed, as Carlyle with his keen acumen readily perceived. We in Islam are happy, not melancholy, we love Allah and His Prophet and our creed does not prevent us from believing in all prophets. We are taught that Allah in His infinite mercy did not, as Christianity affirms, limit His revelation to one petty nation, but sent Prophets to all nations. Thus whilst Christianity can only accept Biblical Prophets. Islam accepts Buddha, Zoroaster, Moses, Jesus and Muhammad as Prophets. Here is the secret of the future world-faith. Islam accepts all, thus all religious can embrace Islam without giving up their own Prophets which Christianity requires. I can see in the days to come no quarrel between Buddhist, Hindu, Parsi, and Muslim who will all become enlightened concerning Islam. Europe stands aloof, but Christianity is slowly but surely dying and one can foretell that, as religion is absolutely necessary for man's well being so Europeans will study and be convinced of the truth of Islam. Thus the whole world will be won for Allah and guided by the precepts of Islam; peace, prosperity and happiness will reign upon earth and then will draw near the Hour. We, English Muslims, are at present in a hopeless minority, but Islam is a tower of strength and we are making strides in the land of the enemy. Islam is advancing in Africa by leaps and bounds, and America also has many converts. Thus will the prophecy be fulfilled that "the sun shall rise in the west," meaning that the sun of Islam will enlighten even the farthest Occident. Thus the World London Faith of the Future will be Islam.

KHALID SHELDRAKE EFFENDI,

Hon. Vice-President,

The Islamic Society.

Persecution of the Ahmadis.

All the Messengers of God and their followers have been persecuted by the people of the world, and the Holy Founder of the Ahmadiyyah Movement and his disciples are no exception to this rule. It is generally their own people that persecute the prophets of God. Jesus and his followers were persecuted by the Jews, and the Holy Prophet and his holy companions were harassed by their own brethren, the Quraish. Similarly when in fulfilment of the promises of old, Ahmad, the Promised Messiah and Mahdi, made his appearance among the Muslims, the latter were the first poeple to start a compaign of persecution against him. Ahmad did not teach any new religion, he did not come with a new law, He was a follower of the Holy Quran and to serve the cause of Islam was the great mission of his life. Notwithstanding this, the Maulavies (or Muhammadan Pharisees) rose in a body against him and declared him to be a kafir that deserved to be put to death. Formal fatwas (judgments) were published by these latter-day Pharisees declaring it to be lawful to rob the followers of Ahmad of their property and even their wives. But the reason of the furious rage displayed what was Muhammadan priests. In order to know this, one need only see what kind of a Mahdi and Messiah, they used to preach before the advent of Ahmad. They firmly believed in a bloody Mahdi and a warrior Messiah and openly told their ignorant followers that when the Promised Mahdi came, he would kill all the non-Muslims and spread Islam all over the world at the point of the sword, nay, it was also preached that all the non-Muslim rulers of the world would be brought in chains before him and that he would send an army to India, and the rulers of India would be carried before him as captives.

The hope was also expressed that those rulers would be the British. In proof of this I need only give two or three quotations from the writings of eminent Maulavies. The learned author of the Iqtirab us-Saah says: "He (the Mahdi) will invite men to God by means of sword. Those who will refuse will be put to death. He who will oppose him will meet with failure." Again, "Then the whole world shall fall into the hands of the Mahdi. Islam shall become powerful. All the kings of the Earth shall become obedient to the Mahdi. He will send an army to India and the rulers of India shall be taken in chains before him." (page 80). And Again, "The Mahdi shall fight battles, he shall draw out treasures, shall take city after city and conquer the whole Earth from east to west. The rulers of India shall be taken to him with chains about their necks. Their treasures shall serve as ornaments for Jerusalem. I say, there are now no kings in India. There are certain Chiefs, both Hindus and Muhammadans, but they are not independent rulers, they are so in name only. The great rulers of the country are the Europeans. Probably the Mahdi shall appear in their time and these very Europeans shall be presented before the Mahdi, or the rule of some other monarch may be established here by that time." (Page 64). The author of the Iqtirab-us-Saah published in his book a letter from a General of the late Mahdi of Soudan. The letter is addressed to the British and concludes as follows :-

"Remember, the Mahdi will not put his sword in the sheath until Islam is established all over the world." The author commenting on the letter says:—

"I say, such is indeed the work of the Promised Mahdi. He will compel the Muhammadans to follow the Quran and the path of the Holy Prophet and he will force the infidels to adopt Islam. There will be no religion on the Earth save Islam. Every one who will oppose him will be des-

troyed, whether he be a nominal Muhammadan or anybody

We now turn to another authority. The author of the Hadees-ul-Ghashiya gives expression to exactly indentical views on the subject on page 346. Referring to the British Government, the author says on page 330: "When the Mahdi appears or the Messiah descends, then will the might of the formidable force and the strength of the empire be put to a test. At present there is none to be a match for them." Nawab Siddiq Hasan Khan of Bhopal says in his famous work, the Hujaj-ul-Kiramah, page 374:-" After this, the whole earth shall come under the sway of the Mahdi, and Islam will be firmly established. All the kings of the Earth shall submit to him. He will conquer India by sending a force to it and the rulers of India shall be brought before him in chains." Such were the views of the Muhammadan Mullahs when Ahmad made his appearance. He strongly repudiated these false ideas and wrote vehemently against the erroneous notions about Jehad. He quoted the Holy Quran and trustworthy traditions to show that the doctrine of a bloody Mahdi was an error and that it was unlawful to draw the sword for the purpose of compelling persons to embrace Islam. This infuriated the Maulavies and they did all that lay in their power to prevent the Muslims from accepting his claims. The sight of men flocking round a Mahdi that had not come with sword and rejecting the doctrines of a religious Jehad and a bloody Mahdi was more than they could bear. They published fatwas declaring Ahmad and his followers to be heretics whom it was not only lawful but meritorious to murder. They incited their followers to injure the Ahmadis in every possible way. The masses under the influence of the Mullahs became the sworn enemies of the Ahmadi Mussalmans, and did all that lay in their power to injure them. But Providence had placed Ahmad under a Government which was ever ready to protect

the weak against the aggressions of the strong. God raised Ahmad, the champion of truth, in a land where religions of the east and the west had met in a deadly conflict, and in order to enable him to work in peace, God sent to this land a people that loved justice and were strong enough to maintain order. The greatest boon that our rulers brought with them was full religious liberty. We are not only free to profess our creed but also enjoy full liberty to preach it to others. Ahmad worked peacefully under the benign rule of the British. He openly preached against the doctrines of Ghazi Mahdi and Jehad as understood by the ignorant Mussalmans. The Mullahs their followers chafed and fretted, but thanks to protecting hand of British rulers they were unable to do him any great harm. In isolated instances attempts were made to maltreat the Ahmadis, but there was no such thing as a general persecution of the new sect. Like the Jews of the time of Jesus, they also dragged him to the courts of law. Attempts were made to involve him in trouble by instituting law-suits against him. This form of persecution was adopted even by the Christians who were angry with him because in him they found a formidable foe of Christianity. The non-Ahmadi Mussalmans believe Jesus to be still living on the second heaven with his corporeal body and attribute to him miracles which he never wrought. Thus the beliefs of these Mussalmans are a great help to the Christians. But Ahmad showed from the Holy Quran that Jesus was dead; he showed from the Gospels that he had escaped the accursed death of the cross and he produced conclusive evidence to show that the Nabi Sahib or Isa Sahib of the Srinagar tomb was no other than Jesus of Nazareth. The diffusion of these views among the Mussalmans, combined with his unanswerable attacks on Christianity so irritated the Christian Missionaries in the Punjab that some of them made the shameful attempt of getting rid of him by bringing against him a false charge of abetment of murder. Not only

certain Muslim Mullahs, but also some Arya leaders (who were angry with him because some of the distinguished leaders of the Arya Samaj had fallen victims to his plain prophecies) joined hands with the Christians. The object of this and other law-suits instituted against him was to have him put to death or thrown in prison. But God had already provided against these mischievous attempts upon the life and honour of His holy Messenger by placing him under a just and equitable government. The District Magistrate, who was a true Britisher in his love of justice, sagaciously saw that the whole case had been concocted by his co-religionists, viz, the Christian Missionaries, and he therefore honorably acquitted Ahmad. Similarly in other cases instituted against him by his opponents he was, thanks to British justice, always honorably acquitted.

His epponents, however, were more successful in persecuting his followers in countries where the flag of British justice and liberty does not wave. Ahmad has a large number of followers in Afghanistan, but they keep their views secret through fear of the Amir. But notwithstanding the precautions observed by the followers of Ahmad, two of them have fallen victims at Kabul to the persecuting bigotry of the present and the late Amir. The late Amir Abdur-Rahman ordered a pious disciple of Ahmad to be tortured to death when he was informed by the malicious opponents of the Ahmadiyya movement that he had been to Qadian to see Ahmad the claimant to Mahdiism. The name of this disciple was Abdur-Rahman. The present Amir was fated to order the murder of a more famous disciple of the Promised Mahdi. This was Sahibzada Maulavi Abdul Latif who enjoyed a repute throughout the land of Afghanistan, not only for his learning but also for his sanctity. His pupils and disciples were counted by thousands. He had rendered signal service to the state on many occasions. stood in high esteem at the Durbar of Kabul and was greatly

honoured both by the present and the late Amir. He was not a man to conceal his views. Being convinced of the truth of Ahmad, he came down to Qadian to feast his eyes on the blessed features of his beloved Master. Going back to his native land, he wrote to the Amir informing him of his visit to Qadian and of his acceptance of Ahmad as the Promised Mahdi and Messiah. The Amir at once sent his men to arrest him and bring him to Kabul. There he was thrown in a dungeon and a council of six Mullahs was appointed to try him. On hearing his views about Ghazi Mahdi and Jehad, they at once declared him to be a heretic who deserved to be stoned to death in a public place so that the punishment might serve as a warning to the whole people of Afghanistan. The Amir faithfully carried out the wishes of his Mullahs, and was himself among the large crowd of people that had gathered to witness the martyrdom of the Holy Saint. The first stone was cast by the Grand Qazi, and the second by the Amir himself. Then followed a shower of stones which in a few moments concealed the holy person of the Sahibzada from the eyes of the multitude. The Amir then gave the cruel order that the body of the "heretic" should not be removed from the heap of stones in which he lay buried. The martyrdom of the saint was a signal for a severe outbreak of cholera in Kabul, and a disciple of his availing himself of this opportunity secretly removed his sacred remains from the heap of stones to the grave-yard after it had lain there for about a fortnight. Let it be said to the credit of both these martyrs that they encountered death with courage and fortitude and Syed Abdul Latif indignantly refused the offer of pardon made by the Amir on the condition that he should recant his faith in the Mahdi. The death of both these martyrs was the fulfilment of a prophecy of Ahmad which was published in the Barahin-i-Ahmadiyya about 30 years ago and which ran thug ن اتا ن تن بحا ن i.e., "Two sheep shall be slaughtered."

Such was the treatment meted out to Ahmadis by the Muslim rulers of a Muslim state. Can there be then any limit to our gratitude for a Government under which we are enjoying a peace and a religious liberty which we could not enjoy even in a Muslim country under a Muslim ruler? It is the British Government that is protecting us against the tyranny of our co-religionists. But the Government is not omniscient. Hence it is not unoften that our opponents succeed in inflicting on us much pain and trouble without being brought to book. This is especially the case when they are backed or instigated by powerful and influential persons, or when such persons are themselves the persecutors. Unfortunately such instances are not rare. In such cases they make the lives of Ahmadis a burden to them. In these very days our brethren are being bitterly persecuted in Malabar. Not long ago, members of the Ahmadiyya community at Cannanore were so bitterly persecuted by the more powerful Muhammadan residents of the city that they could not come out in the streets, and at last thirteen of them had actually to fly for their lives at night to other parts of India, three of them coming down to Qadian. But persecution of the Ahmadis is still going on in that part of British India. The Mullahs instigate their ignorant followers to put Ahmadis to every sort of trouble and dictate to them that those who kill the followers of Ahmad will become martyrs and will find an easy access to paradise. The Ahmadis have been laid under a ban and the leaders have prohibited the masses to have any dealings with them. No body will sell any thing to them or buy any thing from them. The animosity and hatred cherished by the non-Ahmadi Muhammadans against Ahmadi Mussalmans has led eight of the latter to seek refuge at Qadian, while the rest have been compelled to apply to the authorities for protection. We learn that two petitions have already been lodged in the courts of the District Magistrate of Calicut and the Divisional Magistrate of Tellicherry. We trust that the Government will take strong and effective steps to protect poor but loyal Ahmadis against the tyranny and oppression of their persecutors. The British Government is the only earthly power to which we look for the protection of our property, honour and lives, and we gratefully acknowledge our deep gratitude to it for the prompt assistance it has always rendered us on very critical occasions.

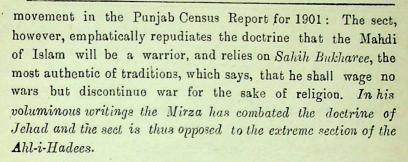
I may also point out in conclusim that the diffusion of the doctrines inculcated by Ahmad among the Mussalmans of India is highly beneficial to the Government itself. Every one who accepts Ahmad as the Promised Mahdi and Messiah gives up the dangerous doctrines of Ghazism and bloody Mahdi. Ahmadis believe war for the purpose of forceful conversion of non-Muslims to be unlawful, not only at present but for all time to come. But such is not the case with those sects of Islam who are expecting a warrior Mahdi. All such sects believe in their hearts in the legality of war for the forceful conversion of non-Muslims, for they hold that when the Promised Mahdi makes his appearance, he will conquer the whole world with sword and will kill all persons, high or low, who refuse to accept the faith of Islam. It is this difference of opinion which is at the bottom of the hostility of the non-Ahmadi Mussalmans towards Ahmadis--an animosity which has resulted in the scold-blooded murder of Ahmadis in a country where they are at the mercy of their own co-religionists and which, but for the fear of the British power, might have led to similar consequences even in India. The tree is known by its fruit, similarly the wholesome influence of the Ahmadiyya doctrines may be judged by results. In last winter, Major A. C. Elliot, our present Deputy Commissioner, was graciously pleased to pay a visit to our various institutions at Qadian. On that occasion about 40 Ahmadi Afghans who were then present here presented themselves before him with the express purpose of expressing to him the deep gratitude they felt towards the

British Government for the peace which they enjoyed as soon as they entered the British territory, and told him that there were thousands of persons in Afghanistan who had accepted Ahmad as the Promised Mahdi and had all renounced the old ideas of Ghaziism and appreciated the blessings which the Muslims, especially their Ahmadi brethren, were enjoying under the British rule. "How can we not admire the British rule," said their spokesman, "when we can openly declare ourselves to be Ahmadis and preach our doctrines to our co-religionists without the slightest fear of molestation as soon as we enter the British territory, while in our own land we are concealing our faith through fear of death." "Mark the difference," he pointed out, "we have fearlessly presented ourselves before you to express to you our deep sense of gratitude towards the British Government, but if we disclose our belief to our own Amir, he will put us to death."

The service rendered by Ahmad to the British Government is recognised by high government officials. Mr. F. D. (afterwards Sir Frederick) Cunningham, Commissioner and Superintendent, Peshawar Division, wrote to the Holy Founder of the Ahmadiyya Movement on receiving a copy of Ahmad's pamphlet on Jehad:—

"So far as I can judge, it appears to be a just and enlightened exposition of the doctrines of Islam, and is equally creditable to your learning and judgment. I have no doubt such a statement from a teacher of your reputation will be welcomed by all good Muhammadans as a vindication of their faith, and as proof that Islam does not countenance crimes which ignorant and wicked men may commit under the cloak of religion. I should be glad to see your Resala and Fatwa widely distributed in Frontier Districts."

Mr. Rose thus concludes his remarks on the Ahmadiyya



A frontier correspondent of the *Pioneer* recognises the wholesome influence which the doctrines of the Ahmadiyya sect are exercising on the Frontier tribesmen.

In the end we once more request the British officials in Malabar to come to the assistance of our poor, helpless brethren in those parts of India. The hardships that are being inflicted on them have now become unbearable and immediate attention of the authorities is urgently needed.

A Review

"Islam—A Short Study," II.

(By M. Sadr-ud-Din, B.A., B.T.)

Jesus as depicted in the Gospels.

Next comes another of the annoying remarks which like the rest of Mr. Brooks' assertions has no legs to stand upon. author takes very great pride in passing Jesus as sinless and pronouncing a very harsh judgment upon the Prophet of Islam. Let us consider this boast. Christ leads an austere life like a hermit though he appears to be moving among the inhabitants of towns and villages. He fasts forty days and forty nights to chasten himself, he is repeatedly tempted by Satan and his own words give abundant evidence of the fact that he was always devising measures to purify himself of sins and failings. He was thoroughly conscious, as it behoves every good man, of his drawbacks and consequently never appeared to put on arrogant airs. Mark the humble strain in which he answers a young man in Matthew xx: 17, "And he saith unto him, Why callest thou me good, there is none good but one, that is God, but if thou wilt enter into life, keep the commandments." Here he has positively enjoined upon his people to refrain from calling him good, and has also falsified the doctrine of atonement, which was set up by the Christians of later times, and for which Jesus is not responsible. For he proclaims, as quoted above, that it is by following the commandments that one can work out one's salvation. And when you turn to the Quran for its views on the subject, you will find the grandmother of Jesus committing him and his mother Mary to the care of the Almighty so that He may guard them both against the insinuations of Satan. The verse runs thus—

"I supplicate Thee to safeguard her and her offspring against Satan, the cast away."

As to the Prophet always asking for forgiveness, I may make the following remarks for the help of a student THE PROPHET'S of theology. It is the feelings and senti-Istigfar. ments which are always impelling one to action. This phase of the working of the human mind is not under the influence and control of a mortal. I admit that human will is free, but the motives that actuate and impart impulses are beyond human control. It stands to reason, therefore, that man should seek Divine help, distrusting his fallible powers, to be saved from being ever prompted to do anything which may be at variance with the Divine will. The Prophet of Islam, from whom emanated many true philosophies and more especially the philosophy of religion in its various bearings, transcends in this respect too, and constantly beseeches the Almighty to suppress such passions and sentiments as may in future involve him in iniquity. The Apostle could not bear to run the risk of Divine displeasure by being overconfident of his powers and motives in the future, for which he could do nothing better than to consign himself to the care of All-Powerful Lord. He thus excels far and away in revealing his own heart, his knowledge of the functions of the heart. and his utter hatred of appearing to be invulnerable like God Himself. The reader will do well to understand the meaning of the term إستغفار which was the motto of the Holy Prophet. It comes from the word jee which signifies 'to cover ' or ' to suppress'. The term استغفار means to ask for

the suppression of any motives that may offend the Divine Being. This trait of the character of the Holy Prophet is admirable beyond measure. There are many theological fruths in this one aspect of the life of that great Apostle of God.

This practice is made much of in the Quran and is described as one of the most praiseworthy characteristics of the The Holy Book does never speak of transgressors as given to such a habit, while the first and foremost thought that forces itself on the attention of the Muslim at the time of his getting out of bed is to humbly seek Divine help for overcoming any evil impulses that may prompt him, during the ensuing day, to actions entailing Divine displeasure. The Quran holds such a practice for admiration, as is evident from the following text : وبا لا سحارهم يستغفرون i.e., "The mornings find them entreating the Divine Providence for the suppression of any such promptings as lead to iniquitous ways." The Muslim is thus delineated to be taking full cognisance of the operations of the human mind, and consequently to be always on the alert. He regards with abhorrence the very idea of impious actions and can do nothing better than to ask for Divine help to safeguard him against Satan. This betokens the ardent desire of a Muslim for purity and his sublime conception of virtue.

This practice is not only resorted to at the early dawn for safeguarding one's self against evil propensities but the Muslim is also required to turn to it invariably at the achievement of any thing which is meritorious. One of the five fundamental principles and practices of the Islamic system is the saying of five prayers a day. Each service is followed by which proves conclusively that this practice is a part, and parcel of the devotional career of a Muslim. It is sheer ignorance that would make light of such precautions on

the part of the Muslim, and the Holy Leader of the Muslim nation. They are alive to the science of feelings which stimulate volition, and have accordingly gone deep to purify the very origin of all actions.

I may bring the topic to an end with the last remark which is calculated to bring home to my readers the fact that this requisite of Islamic discipline forms the corner stone of the edifice of human accomplishments. My object is clearly illustrated by the following succinct chapter of the Quran:—

"When the Help of God and victory arrive, and thou seest men entering the religion of God by troops; then utter the praise of thy Lord and say istigfar; verily He loveth to turn in mercy." The Prophet is commanded to have recourse to the practice of المنتففال when he achieves such a brilliant success as the conquest of Mecca and of other important centres and when thousands over thousands of people embrace Islam. This proves convincingly that the practice of المنتفال which was perpetually resorted to by the Prophet is a conception which is of a far sublimer character than can be appreciated by Christian mind.

Now to consider the claims of the author bearing on the sinlessness of Jesus. I would limit my remarks to the Christian Gospel. It would be better therefore to draw upon some of the statements made by Jesus himself which show plainly that he never laboured under the idea that he was sinless. "And Jesus saith unto him, Why callest thou me good? None is good save one, that is God" (Luke xviii, 19). Can any one retrieve his honour which was very badly tarnished on the cross, which, according to the Christians, brought about his cursed death, and in the words of St. Mark (vide ch. xv, 28,) "he was numbered

with the transgressors." Above all, the Christian Gospel itself throws a flood of light on the comparative values of Jesus and Muhammad, may peace be on the souls of both. It depicts the crude stage of the development of the nation among whom Jesus was raised, and consequently apologises for the defective teachings of Jesus. While giving a description of the great powers of Muhammad, Jesus gives also an idea of the intellectual and moral capacity of the people whom he was ordained to instruct in Theology. "If I have told you earthly things and you believe not, how shall ye believe, if I tell you of heavenly things." (John iii, 12). We read John again to this purpose: "These things have I spoken unto you, being yet present with you. But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

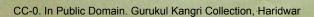
The Gospels are fraught with such texts as show that Jesus was not sinless. "And the Pharisees said unto him, Behold why do they on the Sabbath day that which is not lawful." Jesus, too, does not deny the sinful nature of the act, but tries to free himself from the blame by means of flimsy arguments, and innocently lays the blame on his father David. "And he said unto them, Have ye never read what David did when he had need, and was an hungered, he and they that were with him?" Similarly we find him advancing a very poor excuse on another occasion, "And he said unto them, the Sabbath was made for man, and not man for Sabbath." The Gospels are replete with instances which prove beyond any shadow of doubt that Jesus never meant to abide by the law to confirm and strengthen which he was commissioned. The following verses will disclose something more. "And Jesus said unto them, can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they can not fast." These verses mark the religious attitude of the teacher and the taught.

The following are some extracts from the Bible which exemplify some objectionable aspects of its moral teachings. "And it came to pass that he went through the cornfields on the Sabbath Day; and his disciples began as they went to pluck the ears of corn." (Mark ii, 23). It is useless to point out that the Christian Gospel seeks to inculcate so much humility and meekness as to ask its votary to offer his other cheek if he receive a slap on the one when such verses as the one quoted above lead to quite a different conclusion. If "example is better than precept," as the adage says, then even Mr. Brooks, whatever his belief as an orthodox Christian. shall have to admit as a critic that the Gospel teaching of humility is more than counterbalanced by the example of aggressiveness. And yet it is by no means a solitary example. The following verse will enhance the strength of the doctrine represented above, "When they drew nigh unto Jerusalem and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me." (Matthew xxi, 2). I will revert to this unpleasant topic later on; here I will content myself with quoting the following verse which is conclusively illustrative of the shortcomings of Jesus. "And Jesus increased in wisdom and stature and in favour with God and man," He stood in need of finding favour with God and man, and his making gradual progress points to his fallibility and weakness which he shared in common with other people. To extol such a weak human being as God is to go counter to all Biblical doctrine and consequently the will of God Himself. Far superior is the noble example set by the Prophet of Islam who enacted a very high code of morality and sociology.

He successfully reclaimed the whole nation of the incorrigible Arabs and infused religious thoughts and sanctity into thousands over thousands of people whose character has been exemplary in turn.

"By their fruits ye shall know them" is the well-known standard set up by Jesus Christ to judge an individual or a nation. I beg leave to apply this to the life of Jesus himself. He came to reclaim the sheep of Israel. He should not be held as a fallible person, if the fruit of his life were a perfect success in his mission. How far Jesus Christ has been successful in influencing those who attended upon him or followed him, will be gathered from the description of the behaviour of his disciples. I must confine my delineation of the behaviour and piety of his devoted followers to the account provided by the Gospels. Below are given some extracts affecting the question. "And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them and he sought how he might conveniently betray him" (Mark xiv, 10). Jesus invokes curse on those who were instruments in bringing about the blessed crucifixion, for which he was sent down, and also sorrows over the failure of his mission, "The son of man indeed goeth as it is written of him: but woe to that man by whom the son of man is betrayed: good were it for that man if he had never been born." "And he saith unto them, my soul is exceeding sorrowfui unto death: tarry ye here and watch, and he went forward a little and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto Thee, take away this cup from me; nevertheless not what I will but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Could not thou watch an hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and





prayed and spoke the same words. And when he returned, he found them asleep again, neither wist they what to answer him. And he cometh the third time, and saith unto them: Sleep on now and take your rest, it is enough the hour is come, behold the son of man is betrayed into the hands of sinners." "And immediately cometh Judas, and with a great multitude with swords and staves, from the chief priests, and the scribes and the elders." "And he that betrayed him had given them a token, saying, Whomsoever I shall kiss that same is Jesus, take him and lead him away safely. ' "And as soon as he was come, he goeth straight to him and saith, Master, master; and kissed him." "And they laid their hands on him and took him." "And they all forsook him and fled:" "They led Jesus away to the high priest." And Peter followed him after even into the palace of the high priest, and he sat with the servants and warmed himself at the fire." "And as Peter was beneath in the Palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him and said, And thou also wast with Jesus of Nazareth." "But he denied saying, I know not neither understand I what thou sayest. And he went into the porch and the maid saw him again and began to say to them that stood by: This is one of them. And he denied it again, and a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean and thy speech agreeth thereto. But he began to curse and to swear saying, I know not this man of whom ye speak." We turn to Luke xxii, 3, and find Jesus giving a description of one who shared divine qualities with the holy group of twelve :- "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve and he promised and sought opportunity to betray him unto them." And hear Jesus remark "Jesus answered them, Have not I chosen you twelve, and one of you is a devil," hardly conceiving that another would curse him if

the devil had betrayed him for an insignificant amount of money. This description reveals many things and more particularly the wrong choice of Jesus and the failure of his teachings which in the case of one of his chosen diociples proved as ineffectual as the seed which is cast upon stony soil. The mysterious feats which were exhibited at times by Jesus, whatever their effect upon the credulous masses failed to implant faith in the heart of one of his disciples who watched him at very close quarters. Should those remain unaffected who have the best occasion for absorbing divine teachings, others are not likely to profit by them. This is indeed a very sad failure. Many may pretend and lay claim to great things, but it is the result and the fruit by which "ye shall know them." Associates and devoted followers are the best means of judging a leader. When this test is applied to Jesus, he does not come out as a successful preacher.

Neither does the Quran represent Jesus Christ as above sin, as is erroneously held by the author in imitation of other Christian writers. The Islamic scripture is very clear on the subject and puts the following verse in the mouth of his grandmother,

'I ask for your help to safeguard Mary and her issue against Satan." The Christian Gospel on the other hand disseminates views which speak highly of the powers of one that was to come after Jesus. "Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness and of judgment. I have yet many things, to say unto you, but ye can not bear them now. Howbeit when he the spirit of truth is come he will guide you into all truth; for

he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will show you things to come.

'To a thoughtful reader, the Christian conception of the constituents of theology appears to be an absolute myth. The Christian mind, however enlightened it may be, can not boast any religious aspect of the ascendancy over the primitive Hindu mind that believed in God incarnate. The only difference discernible is that the Hindu incarnations were far mightier than the Christian Deity. The latter made his appearance to appease the wrath of his Father, who is described by the Christians as stern and relentless in as much as He punished the whole of mankind . for a trifling offence of Adam and Eve. Instead of expiating the sin, he helped to aggravate it, for he, the son of God, was seized and crucified by man. If the eating of a fruit was such a mortal sin as called forth perpetual punishment, the crucifixion of the son of God must evidently involve humanity in a punishment which should never end. Jesus has therefore been a means of bringing everlasting perdition on the head of man.

The whole of this romantic theology is untenable. It portrays God as surpassingly cruel and relentless in as much as He can not forgive so trifling an offence as the cating of a fruit. His punishment is represented to be out of all proportion to the gravity of the sin. He is then said to have commissioned His son for the salvation of mankind, but the project was frustrated and served to aggravate the crime on the part of men, and to add to the corresponding displeasure on the part of God.

Does it give a small amount of pain to find that Christian writers who pretend to be cultured and endowed with a sense of propriety, knowingly infringe all the ethical codes and set up ignorant pretensions to contribute to the general truth. Lam at a loss to know what led Mr. Brooks to cast upon himself a

serious slur by disseminating statements which he could not maintain. Careful authors make a point of laying down the data upon which they intend to raise any superstructure. Mr. Brooks has on the contrary thought much less of contributing something to the enlightenment of the general public than serving the Christian passion by abusing all prophets other than Jesus, and all scriptures other than the Bible.

Gospel Superstition.

He declares his knowledge of the Quran and remarks that the Quran will pardon one should one smile at its sciences. This is a remark which is far from being right. It does nothing but expose the malignity of the writer for making too big a boast of being conversant with the varioussciences and posing himself as an authority efficient enough to pronounce judgment upon the sciences comprised by the Quran. The bubble of his empty vaunt vanishes into nothingness, when we consider the fact that the exultant author is absolutely destitute of the knowledge of the Arabic language, not to mention its literature, and much less the literature of the Holy Quran, which is admittedly a book inspiring, as it does, the sciences of sociology, economy, morality and theology. I assure him that his personal knowledge of the book is bound to change his views. In the name of common sense, in the name of equity and truth, and in the name of human intellect and sense of propriety, I beseech him to arm himself with the correct knowledge of the Quran before he makes an assault upon the region where virtue and piety hold their sway. Does not his knowledge of the Christian Scripture humliate him? The Bible may be quoted here for his enlightenment :-

"And there was in their synagogue a man with an unclean spirit; and he (the spirit) cried out and Jesus rebuked him, saying: Hold thy peace and come out of him."

"..... I have brought unto thee my son, which has a spirit.".... "When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

"And they that were vexed with unclean spirits: and they were healed."

"And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight."

"And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils."

"For he had commanded the unclean spirit to come out of the man.... and Jesus asked him (the spirit) saying What is thy name? And he said, Legion: because many devils were entered into him."

The Bible thus surpasses all other books in furthering superstition. The following event will bring the topic to a close. It shows that Jesus did things in total disregard of the property rights of others and with perfect indifference to animals. The event is this, that he drove some 2,000 spirits out of a single man and allowed them to enter into a herd of swine. The swine were seized with dismay and torture and brought their trouble to an end by leaping into the water, where they went down together with the spirits. Such are the pretensions of the Bible to be scientific.

The Holy Quran as a Book.

As to the statements in connection with the source and

arrangement of the chapters of the Quran, they are mere assertions, having no foundation in facts. The Quran was, for a dictated to the scribes as soon as it was revealed. It was readily committed to memory by a number of the Arab followers for whom it was poetical, realistic and such as would excel literature, and would supersede all ethical and theological works. This remarkable keenness and fondness for the book may be gauged from millions of Muslim men and women preserving the scripture in its entirety in their memory. This is the only Gospel that defies all hostile criticism concerning its arrangement and safe delivery to generation after generation, being indelibly engraved upon the minds of the devoted followers whose number has been legion in each and every century. It assumed the form of a book in the time of the Prophet himself and was lodged in the hearts of numerous devout Muslims and has been transmitted to us in the form in which it was given in perfect accordance with the inspired guidance. A jumble of disconnected and incoherent chapters could not have been called a book, the title which is conferred upon it in the very opening chapter of it. The introductory verse This is the book ذ لك الكتاب لا ريب فيه هد ى للمتقيى This is which is free from all drawbacks and which will answer as the most sure guide for those who cherish God's fear." The very name Quran means, to Mr. Brooks' astonishment, a readable book, which feature is denied to it by the critic. The name القرآرة implied a prophecy that the book would be widely read. The prophecy is too well fulfilled to leave any ground for a critic to brand the book as "unreadable." Mr. Brooks will however be bold to do so in defiance of all facts. The book was called "readable" because of the stern fact of the other scriptures being destined to fall into disuse and oblivion. No revealed book but the Al-Quran is read in its original form. God meant to consign the other scriptures to oblivion and ordained that the Quran should outlive them all, so He called

His latest scripture by that name. He knew that no other scripture than the Quran would escape the destructive hand of time. The facts prove that the only readable book is the one which not only exists in its original form but is capable of being understood and appreciated. It is a source of exceeding agony and pain to the Christians to be disallowed the use of the original. They therefore beguile themselves by taking the translation for the scripture, which unfortunately it is not. They are deprived of the favour. So nature has put her signet of confirmation upon the truth that the Bible was not the book fit for being read in all times.

Mr. Brooks' Blunders.

I have attempted to discuss at some length the important objections and leave the minor ones which constitute the major portion of the treatise. I leave them for the simple reason that they are not worth any attention. They have simply immortalised the malignity of the author.

A word or two as to the pretensions of the author to a knowledge of the Arabic language and history. He seeks to pose here and there as an Arabic authority. This is simply a delusion and nothing more. The following words will serve to expose him. He gives the radical meaning of the word as woman, which is creditable indeed. Similary he gives khalifat as the abstract form of the word as the abstract form of the word as the word has been made use of a score of times by the writer, who has unconsciously exposed his erudition to contempt. I fail to understand why these mistakes were not rectified by the Bishop Lefroy of Lahore, at least, who graced the book with a foreword. It discloses a very sad tale. Either the Bishop wrote his foreword without its perusal or he himself was not in a position to offer corrections. But I am sure that he could at least have corrected these ordinary errors, had he taken the trouble of

reading it. The question arises naturally, what led him to recommend a book which he never deemed fit for his personal study. Whatever may have been the case, it will stand as a fact that the book comes from a person who should not have ventured to become the author of such a work. He is not only guilty of such literary errors, but has showed too much of spite by ascribing wrong beliefs to the Muslim community. Perhaps he does not hold himself accountable to God. I do not wish to reproduce all those things that he has so falsely attributed to Islam, but would like to give the reader an idea of the author's intellectual character, showing below how he interprets the word تسنيم and how far his knowledge of our devotions is correct and true. "It is merit to continually keep rolling these beads saying each time Tasbih (O Holy God)." No body ever repeats the word Tasbih and no body thinks the rolling of beads to be a deed of merit, such is not the idea of Tasbih as taught by the Holy Quran.

As to his information of the Islamic institutions and its history. He displays pitiable ignorance when he identifies the four well known leading Jurists and exponents of the Muslim law with the four Khalifas of the Prophet. "No Qadi" (blindly transcribing the word from English writers and omitting to correct it as he attempts to do in other cases), says he, can make an order, no Mufti give a legal decision, contrary to the opinion of the four Imams—the immediate Successors of the Prophet." I may content myself with quoting one more blunder of the writer which shows very clearly that he is grievously ignorant of the Muslim history. He has blindly and unscrupulously reproduced the following to his own disadvantage. He asserts that Khalid, the famous Muslim general, was dismissed by abubakr (sic). He plays the novelist by assigning wrong dates to wrong facts. But such a licence may be excusable in the case of Scott, as a novelist, and not in the case of Brooks, who

assumes to be a theological writer. These rash blunders will enable the reader to judge his capacity and competency for pronouncing on the literature, the history and the religion of Islam. He has ventured, none the less, to handle and treat Islam very badly. He will assault every Islamic institution and will endeavour to insert in his book whatever he will meet with as slighting the system. He will not refrain from mentioning the views of the illiterate and irresponsible people even. He will scrape up information from his Muslim pupils, sentinels, ayas and then turn thet information into a laughing stock, never minding for amoment that he professed to study the Quranic Islam, and not the failings of the lower classes of Muslims. His objections are numerous though trivial, and as such play a very important part in bringing into question the honesty of purpose of the author.

The last paragraph will bring my review to a close. The page 99 of the book under review invites very serioui attention of political thinkers. In these days of unrest and agitation such statements, as Iam going to consider, serve to go against the Government, though they may emanate from well-meaning hearts. The author parades his fidelity to the cause of Government in advancing the policy of "Divide and rule." But the Hindus as well as the Indian Musalmans have painfully become alive to such dodges and consequently they are not likely to be imposed upon. The author has therefore attempted in vain to play a prank upon the Hindu mind. He has rather committed a serious mistake the like of which has turned many a loyal heart against the Government. He has tried, as has repeatedly been done by author of this type to set on fire the Hindu heart by falsely painting the violence of the Musalman conquerors towards their Hindu subjects. Such delineations of their treatment are calculated to revive racial anmosity, which may have been dormant or wholly dead. He writes that temples were demolished with the intention of removing their marble to Muslim places of devotion and shrines for pavement to be trampled under the feet of Muslim infidels. The inconsiderate Musalmans, alleges the learned author, thus subjected to disgrace and desecration what was held sacred by the Hindus. The author has, in short, attempted to sow the seed of strife and enmity, little thinking that he has, by so doing, run counter to the interests of the Government instead of rendering any service to it. Is this the holy influence of the teachings of the Christian Gospel on the mind of a Christian writer who has shunned the path of good-will and refrained from doing what might have tended to ameltoration? I wish the author had been prompted by good-will for undertaking such a task. But to his disappiontment, a thoughtful reader meets with a spirit of fault-finding blended with a tinge of sarcasm pervading the contents of the treatise.

A Prophecy of the Promised Messiah.

The Barahin-i-Ahmadiyya, the first work of Ahmad, which was published as far back as the year 1880, is a repository of his revelations which teem with wonderful prophecies. The book was written by Ahmad at a time when he led a solitary life in his village and was unknown to the world at large. It was printed in a Press at Amritsar, the proprietor of which was a Christian gentleman Rev. Rajab Ali by name. Ahmad had not a single disciple at that time and used to go in person to Amritsar to correct the proofs of his book. One of the revelations contained in the book runs thus—

"Walk on the earth with a joyous and lively gait, for the time has now drawn nigh and the foot of the Muhammadees is established on a lofty and steadfast tower."

Commenting on this revelation, Ahmad says, in the fifth part of the Barahin-i-Ahmadiyya, written in 1905 and published in 1908—

"By the word Muhammadees in the above revelation are meant the Mussalmans belonging to the Ahmadiyya movement, for according to another revelation published in the Barahini-Ahmadiyya, the other sects which are called Mussalmans must decline day by day. Such must also be the case with the sects that are outside Islam. This is clearly told in the Word of God contained in the Barahini-Ahmadiyya. It runs thus—

یا عیسی انی متوفیک و را فعک الی و مطهرک من الذین کفرو او جاعل الذین اتبعوک فوق الذین کفروالی یوم القیامة

'O Jesus, I will cause thee to die a natural death, and will raise thee toward Myself and will free thee from the charges of those that believe not, and will place those who follow thee above those who believe not, until the day of Resurrection." In this revelation, the name Jesus is applied to me, and by the words 'Those who follow thee' are meant my followers. In the Holy Quran, this prophecy pertains to Jesus, son of Mary, and the words 'those who believe not' refer to the Jews, who, in fulfilment of the prophecy, went on decreasing day by day. By revealing the same verse with reference to me and my followers, God means to indicate that it has been decreed that all those that are outside of this sect shall go on decreasing day by day and all other sects of Islam shall also diminish, i.e., they shall either join this sect or go on lessening. In short, the opponents of this sect shall meet with the same fate which the Jews met in time past, and this sect shall excel all both in numbers and the power of its faith. The fulfilment of this prophecy has already begun in an extraordinary way, for at the time of the publication of this prophecy in the Barahin-i Ahmadiyya, I led a life of complete obscurity and could not claim even a single follower, while, by the grace of God, my followers are now numbered by hundreds of thousands. sect is progressing by leaps and bounds and the cause of this are the heavenly visitations which have made this land a prey to death. The revelation following it is: 'The Holy Prophet Muhammad is the chief of the prophets.' The next revelation says: God will set right all thy affairs and will grant to thee all thy desires.' These are very important prophecies, for they were made at a time when no affair of mine was right and no desire of mine had been attained. Now during the 25 years that have elapsed since, so many desires of mine have been attained that

it is difficult to count them. God has made this wildnerness, Qadian, the assembling place of nations, so that men of different countries gather together here. And He did such works as no human being could foresee. Hundreds of thousands of men have accepted me so that my followers are now to be found in every nook and corner of this country. This is not all. The seed has also been sown in Arabia, Turkey, Egypt, Persia, Europe, America &c., and many men from these parts of the world have joined the Ahmadiyya sect. It is hoped that the time is drawing near-nay, the time is fast approaching-when the people of the forenamed countries and continents shall have full share of this heavenly light. The backs of our ignorant enemies who called themselves Maulavies have been broken and they have failed to defeat the heaven's purpose by their intrigues, plots and strategems. Now they have despaired of bringing to naught this movement and everything which they sought to destroy has been set right. So God be praised for this."

Notes and Comments.

A False Charge.

It appears to be necessary to make a few remarks in connection with a note on the Amir's troubles in Khost appearing in the Pioneer of the 17th ultimo. The note which is based on a correspondent's statements attributes the Khost troubles to the preachings of the Ahmadi followers of the late Syed Abdul Latif who was put to death by order of the Kabul Darbar for proclaiming the truth of the doctrines held by the Ahmadiyya sect of Islam. This is quite true that the late Sahibzada Abdul Latif was stoned to death, on account of his adherence to the Ahmadiyya doctrines on a fatwa issued by the Kabul Mullas, and earlier still, one of his disciples, Abdul Rahman by name, met a similar fate on account of his acceptance of the claims of Ahmad and having been found in possesson of certain books written by the founder of the Ahmadiyya Movement. But there is no truth in this statement that members of the Ahmadiyya community in Afganistan are preaching against the authority of the Amir and are advising people not to pay revenue to the Amir's Government. To preach against the authority of established government in a country is opposed to the fundamental principles of the Ahmadivva Movement and indeed of Islam. It is the basic principle of our sect to which members of our community, whether living under a Muslim or a non-Muslim rule, strictly adhere, that it is a heinous sin to rebel against the established government of a country. Even when oppressed and persecuted under a rule, the only way open to them is to quit that country and seek shelter elsewhere.

The course adopted by the early converts to Islam was

the one pointed out above and the same course was adopted by a number of Ahmadis in Afghanistan after the execution of Syed Abdul Latif. In the early days of Islam, though there was no settled government in Arabia and every petty chief of a tribe was considered the head of the government of that tribe, yet when the Muslims hard-pressed by the tyrannies and persecutions of their opponents which there was no government to remedy, appealed to the Holy Prophet, the only advice he gave them was to point to a Christian land-Abyssinia-as a haven of safety. "Yonder" said he, "lieth a countay where no one is wronged—a land of justice. Depart thither and remain there until it pleaseth God to open your way before you. ?' Some years later, he again advised his followers who could not brook the hardships of the opponents of Islam to depart to Medina. Thus even under oppression, revolt against the government of country was not advised by the founder of Islam. The Ahmadis in Afghanistan have been true to these earlier Muslim traditions. When Syed Abdul Latif was imprisoned, his followers who numbered not less than 50,000, did not rise in revolt against the government. For four months he remained in prison as the Amir's desire was to pardon him if he recanted and yet not a single man from among his followers set up the standard of revolt though they knew that their leader was unjustly imprisoned and that he was being sacrificed to the fanaticism of the Mullas. After he was stoned to death in accordance with the fativa of the Mullas, those of his followers who feared a similar fate left the country and settled in British India, many of them coming down to Qadian. A change, however, has taken place of late in the attitude of the Amir towards the members of the Ahmadiyya sect, and now the Ahmadis in Afghanistan enjoy liberty though not to the extent to which they enjoy it in British India, but in a much greater degree now than they did before the Amir's visit to India. His Majesty's attention was during his visit called to

this matter through the *Pioneer* and thus sufferings of the Ahmadis have been greatly lessened after that, so that there is not witnessed any strong desire on their part to quit the country now. Many of them, however, come to Qadian to be better acquainted with the peaceful doctrines of the Ahmadiyya Movement which denies the advent of a Mahdi with the sword and believes in peaceful methods of the propagation of Islam. When Major Elliot, Deputy Commissioner of this district, paid a visit to Qadian early this year, he saw about 40 of these Afghans in our guest-house, and one of them explained to him what they had learned after joining the movement.

In justice to a peaceful and loyal community, the aspersion of disloyalty cast upon them must be contradicted. The Ahmadis in Afghanistan pay frequent visits to the headquarters of the movement, and therefore they can not be ignorant of its fundamental principles. Moreover if they could bear with patience the execution of their revered leader and the persecutions to which they were subjected during the earlier years they could not be expected to rise in revolt when severe persecution at any rate has altogether ceased in Afghanistan. It is a fact that they took no part in the late revolt of the Khost people against the authority of the Amir, and the report now attributing to them disloyal intentions towards the Amir's government is altogether without a foundation. On the other hand it appears that they have despatched a deputation to Kabul to request the Amir to sanction the return of the sons of the late Syed Abdul Latif to Khost.

After we had written the foregoing note, we have learned from a number of Ahmadi Afghans who have just come from Khost that the Ahmadis far from being a source of any trouble to the Amir rendered a signal service to him by standing by his Governor during the last revolt. When the Governor was attacked by the Mangals, the tribe that came to his assistance

was one which contained the largest number of Ahmadis. This shows that the report referred to above is quite unfounded.

The Claims of Christians.

Christians claim perfection for the religion of Christ, which they say satisfies all the religious needs of humanity. Such, however was not the opinion of Jesus. That his teachings do not constitute a perfect religion is apparent from his own admission. He said to his followers: "I have yet many things to say unto you, but ye can not bear them now." (John xvi, 12) This is a clear admission of the fact that the religion of Jesus it not perfect. Jesus also tells us that the teacher who was to come with a perfect religion was to come after him. He says; "Howbeit, when he, the Spirit of Truth, is come, he will guide you in all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak : and he will show you things to come." (John xvi, 13) The description of the Spirit of Truth given in the foregoing verse clearly shows that it was a person and not a ghost of whom Jesus was speaking. It is further clear that the only person to whom the description applies is the Holy Prophet of Arabia (may peace and the blessings of God be upon him). He said nothing of himself, but whatever he heard from God, that he spoke. "He speaketh not from impulse, it is but a revelation revealed to him." (Quran, liii, 3 and 4). He also made many prophecies, which pertained not only to his own life time, but to the ages that were to come after him. He also gave a detailed description of the life to come. Thus he showed us "things to come." It is pity that Christians claim perfection for the teachings of Jesus, but Jesus himself says that his teachings did not contain the whole truth, for the time was not yet ripe for it, and the people of his age were not prepared to receive it. If the Holy Quran is not the book which contains the all truth, can Christians point to any book which

came after Jesus and which supplements the imperfect teachings of Jesus? Christians are themselves the authors of their own religion. Their doctrines and beliefs are not based on the clear authority of divine revelation. They themselves invent doctrines and theories and then distort the scripture to make it suit their views. Sometimes their beliefs run counter to the express words of the scripture. For instance, they believe the religion of Jesus to be final while Jesus plainly admits that his teachings did not embody all truth, and that religion was to be perfected by another person who was not to speak of himself, but whatsoever he was to hear, that was he to speak. It was he and not Jesus that was to guide men "in all truth." This teacher was the Holy Prophet of Arabia, may peace and the blessings of God be upon him and upon his harbinger Jesus. Unlike Jesus he claimed that his religion was the perfect religion, and that he was a Prophet, not for any particular tribe or nation or for any particular age, but for all nations and all time. In fulfilment of the words of Jesus that the promised messenger was to guide men in all truth, God announces in the Holy Quran : " This day have I perfected your religion for you, and have filled up the measure of my favours towards you: and it is my pleasure that Islam be your religion." (v. 5).

Christians make on behalf of Jesus claims which he himself never made. They say Jesus was God, while he cried from the cross "My God, my God, why hast thou forsaken me." Christians say, he taught a perfect religion, while he himself says: "I have yet many things to say unto you, but ye can not hear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you in all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak." Never was a more unfortunate people than the Christians. They have invented for themselves fatal doctrines which have for ever deprived them of the acceptance of truth. The only thing which has

rendered them blind to the truth of the Holy Prophet of Arabia (may peace and the blessings of God be upon him) is the foolish mistake that the Son of Mary was God who died for the sins of the world and that no prophet can come after him. Men whose power of vision was blinded by such self-created doctrines, were the last people to study impartially the claims of the Great Prophet of Arabia, on whom be peace and the blessings of God. They started with the supposition that every claimant to prophecy that came after the prophet of Nazareth must be an impostor and therefore instead of applying to the claims of the Meccan Prophet the tests of a true prophet given in their scriptures, they put all their strength in finding faults with him. The desire to prove him an impostor has led them to make many misrepresentations. The admission that he was a true prophet involves a rejection of their long-cherished beliefs and therefore they labour day and night to misrepresent him. But in their attempt to represent him as a false prophet, they are never known to have tested his claims by the Biblical criteria of distinguishing between a true and a false prophet. Their avoidance of the Biblical tests clearly points to the fact that their motives are not very honest. If they apply to him the criteria given in their own scriptures, they will find out that the claimant to prophecy that appeared in the land of Hedjaz about 6 centuries after Jesus was pre-eminently a true prophet.

A Prophecy about the Turkish Empire.

(From the Muhammadan of 14th November, 1912)

THE FINAL SUCCESS OF THE TURKS.

After the crushing defeats the Turkish regular army have received, it would be very interesting to know of a prophecy about the Turkish Empire by a man whose many other political prophecies have come out true.

On 4th January 1904, the late Mirza Ghulam Ahmad of Qadian who claimed to be a God-sent Reformer of his age and a recipient of the Word of God published in several Newspapers the following words-

غلبت الروم في ا د ني الارض وهم ص بعد غلبهم يغلبون "The Rumees are defeated in the land hard by but they after their defeat shall be victorious." Tranquility and peace reigned at that time in the Turkish Empire and no one could

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foresee the turn the events were to take. Four years after the publications of this prophecy, that is, in 1908, he again received the last part of the revelation.

But they after their defeat shall be victorious which reminded the people of his first revelation. After the deposition of Sultan Abdul Hamid and the proclamation of the constitution in 1908, the Turkish Empire on all sides met with disaster which we need not dwell upon here.

The most interesting point about the prophecy of Mirza Sahib is that it is a quotation from the Holy Quran, Sura Alrum verse 2, 3.

The occasion of the revelation of the verses was that at the time of the Holy Prophet Muhammad, a life and death struggle was going on between the Byzantine Christians and the Persians. In the beginning, the Persian arms met with success everywhere and Constantinople itself was threatened. The Meccans taunted the companions of the Prophet saying that they, the idol-worshippers should overcome them the Moslems as the Persian fire-worshippers had overcome the Christian of Constantinople, a people of the Book. companions complained of it to the Prophet who received from God the above mentioned two verses of Sura Alrum. The result was that the Persians after their splendid victories in Syria, Egypt and Asia Minor were driven back at last till their sacred fire was extinguished and their capital captured and they were compelled to make peace on terms favourable to the Rumees of that age.

Now the first part of the prophecy of the late Mirza Sahi) has been fulfilled. The Turks are not overpowered only in the distant province of Tripoli but in a land hard by their Capital. The ways of my Lord are strange and it is no wonder that the end of the struggle may be favourable to the Turkish Empire.

ALIGARH, Dated 10th November 1912.

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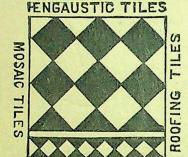
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بسم الله الرحمن الرحيم نحمه ، و نصلي على رسوله الكريم

The Christian and the Muslim Plans of Salvation: A Comparison.

Mr. Siraj-ud-Din of the Forman Christian College, Lahore, once sent to Mirza Ghulam Ahmad, the Promised Messiah, four questians demanding answers thereto. Below we give for the benefit of our readers Mirza Sahib's reply to one of the questions:—

Question.—According to the Christian faith the mission of Christ was one of love and sacrifice for mankind. Can the mission of the founder of Islam find expression in this two-fold sense or else can we describe the mission in words better than love and sacrifice?

Answer.—Apparently the question means, whether or no the Holy Book of Islam offers an example of accursed sacrifice like the one found in the life of Jesus Christ who, as we are told by the Christians, bore the sins of the whole world through love and died for the sinners. Failing that, the questioner further enquires whether the Quran affords a better way of salvation. In reply thereto we inform Mr. Siraj-ud-Din that the Holy Book of Islam presents no accursed sacrifice. Nay it positively denounces the idea that the sin or the curse of one, much less the sins and curses of millions, be transferred to

another. The Holy Quran expressly says لا تزروا زرة وزرا خرى "None shall bear the burden of the other." Before I proceed to give the Islamic plan of salvation, I think it proper to lay bare the erroneousness of this principle of the Christians so that there may be no difficulty in comparing the respective teachings of Christianity and the Holy Quran with regard to the problem in question. It should be borne in mind at the very outset that the Christian notion that God out of His love for mankind threw the sins of all sorts of evil-doers, infidels, and recusants on His dear son Jesus, and that to rescue the world from sin suffered Jesus to become cursed and be hanged on the accursed cross, is shamefully false from every point of view. Viewed from the standpoint of justice it evidently looks cruel that the sin of A. be flung on the head of B. Human conscience can never agree to the idea that the punishment meant for an offender be inflicted on any other not guilty of the offence.

Furthermore, if we investigate the reality of sin from the viewpoint of spiritual philosophy, even then this doctrine can not hold its own. For sin is a poison which is created only when man becomes entirely destitute of submission to, and of earnest love for, and of loving remembrance of, God. He whose heart is devoid of love for God fares little better than a tree which has been rooted out and no longer able to suck up water gets withered and ultimately loses all life and greenness. Sin overpowers him just as dryness overpowers the tree. This dryness of sin has a three-fold remedy in the laws of Nature.

(1) Love, (2) Istighfar which signifies a desire for burying or covering, for as long as the roots of the tree remain embedded in the soil it retains its greenness, (3) Tauba or repentance which means turning to God in all submission for the water of life, attain ing nearness to Him, and emerging out of the shell of sinfulness by means of righteousness. Repentance is not merely verbal, but the consummation of it is accompained by good deeds. All virtue

is for the completion of repentance, because virtue in all its bearings tends towards proximity to God. Prayer is also repentance. for by means of it we seek nearness to God. This accounts for the fact that after creating man God called him Ruh (lit. happiness) because his entire joy and tranquility rests with the affirmation of divine existence and love for Him and perfect submission to His will. God also called him nafs (lit. the self a thing) for union with God is engrained is his nature. Union with God is for man like the growth of a tree in a garden, the former being firm in the soil of the latter. This is what is termed the paradise of man. Just as a tree throws forth its poisonous element with the help of the water sucked up from the soil, so the heart of man empties the poisonous matter in it by gaining strength from the water of divine love. Thus freed from impurities the heart of man prospers and thrives in God and bears good fruit. But on the other hand the heart which is not rooted in divine love can not drink in the life-giving water of divine care, withers away every moment and at last falls down lifeless. Now when it is clear that the dryness of sin is the consequence of estrangement from God, there can be no other cure for it, but the restoration of strong connection with God which course is in keeping with the laws of Nature :

یا ٔ (بتها (لنفس (لمطمئنة (رجعی (لی ربک را ضیة مرضیة فا د خلی فی عبا د ی و (دخلی جنتی

"O soul that art satisfied with God, return to thy God. He is pleased with thee and thou art pleased with him. Join my servants and enter my paradise." In short the only remedy for sin is real love and deep affection for God. All actions which proceed from love and affection for God throw water on the fire of sin because man seals his love for God by doing righteous deeds for God's sake, for man's acceptance of God in preference to all other things—even his very life, is the first stage of love which corresponds to the state of the tree which is just planted in the

ground. The second stage is *Istighfar* which is a safeguard against the exposure of human weakness by estrangement from God. This second stage corresponds to that state of the tree when it gathers strength and takes root in the soil. The third stage answers that stage of the tree when its roots approach and suck the subterranean water like a baby. In short, alienation from God is the essence of sin and the removal of this root cause is bound up with connection with God. Ignorant are those who mistake the death of any body for the true remedy against sin.

It is mere mockery that out of pity for one's headache another may knock his own head against a stone or one may kill himself with the idea of saving others. To my way of thinking there can be none so foolish as to look upon this sort of suffering as sympathy for mankind. Fellow-feeling is no doubt a very praiseworthy element in human nature and suffering for others is real bravery. But is the example of Christ, I ask, a way of showing sympathy. I wish Christ had refrained from choosing this form of death and suffered for mankind in some right way, so that the world might have derived some benefit from his personality. If, for instance, a poor man needs a house, and has not the wherewithal to engage a mason, and some mason out of compassion for the poor fellow takes to building his house and gets it ready for him free of charge after many days' hard labour, then indeed the mason will be worthy of all praise and will be deservedly said to have laid a poor man under an obligation. But if, instead of all this, he the mason out of pity strikes a stone on his own head, the poor man will be none the better for the mason's conduct. It is a matter for regret that there are in the world only a few men who do good and merciful deeds on right and reasonable lines. If it is a fact that under the impression that mankind would be saved by his death, Jesus brought death upon himself purposely,

then the case of Jesus is indeed pitiable and this tragedy should be carefully concealed rather than openly related.

Again, if we are to consider this notion in the light of the real conception of curse which the Christians have ascribed to Christ, it will have to be n oted with regret that the Christians have shown to Christ the greatest disrespect a nation has ever shown to its prophet, because the subjection of Jesus to curse although for 3 days, is an integral part of the Christian faith, and if Jesus be not subjected to curse, then according to the Christian religion the doctrine of atonement, sacrifice, &c., all fall down to the ground, the whole fabric of this religion resting on the curse itself. Divorced from the essential belief that Jesus was first cursed for the sins of the world and was then hanged on the accursed cross, the coming of Christ in love for mankind and his sacrifice forthwith lose their usefulness according to Christians. As alluded to above, the sacrifice of Jesus Christ is an accursed sacrifice, curse resulting from sin and from sin again the crucifixion. The next thing to be seen is whether it is possible to ascribe safely the conception of curse to a right. eous man. Let it be borne in mind that the Christians are utterly mistaken in attributing curse to Jesus, no matter whatever be the duration of the curse, three days or even shorter. The conception of curse belongs to a cursed heart. None can be called accursed unless, of course, his heart recoils from God and he turns enemy to God. Satan is, therefore, styled the "accursed one" (la'in). Who does not know that curse is banishment from a place of nearness and that the word is applied to him whose heart strays away from love and submission to God, and who in fact becomes an open enemy of God? This is the universal acceptance of لعنت (la'nat) or curse on which all the dictionaries agree. We take this opportunity to enquire if Jesus was really subjected to curse. If so, it follows as a necessary consequence that Jesus was subject to the wrath of God, his heart being wholly devoid of love for, submission to, and true recognition of, God; he was God's enemy and God his, he being sick of God and God sick of him as the signification of la'nat (curse) implies. This leads further to the conclusion that during the days the curse was on him, Jesus was, God forbid, an unbeliever, a renegade and God's enemy. To hold this view about Jesus is (Heaven preserve us) to represent him as partaking the qualities of the devil, and in my opinion no body will ever dare to commit himself to such arrogance towards a righteous servant of God unless he is a most black-hearted and evil-minded person. When it is proved that Jesus Christ was not actually subjected to curse, it is also a priori established that the doctrine of the accursed sacrifice is a falsehood forged by ignorant people. If salvation is to be obtained by holding Jesus as God's enemy, cursed be such salvation. It was better for Christians to have accepted hell for them, than insulting a righteous servant of God with such epithets. It is a pity that these people rely upon filthy absurdities. On the one hand they hold him to be God's son, from God and one with God, but on the other hand they represent him as accursed. I wish they had realised the horrible nature of their doctrine that Jesus bore upon himself the curse of the sins of mankind. A person under curse, must be held as having turned against God and become a son of the devil

Now I enquire if the mission ascribed to Christ has any sort of spiritual or rational purity in it. Can there be a worse doctrine under the heaven than the one which involved for salvation's sake the turning of a righteous man of God into an enemy of God? Why should God who is Merciful and Comapassionate stand in need of such a sacrifice?

Even referring to the views of the Jews, no evidence is forthcoming in support of this notion. It is clear that if, as the Chris tians tell us, this was the only way of salvation that God should have a son who should take upon himself all the sins of the world and be hanged on the cross as a cursed one, it was then necessary that the Old Testament with all the scriptures in the hands of the Jews should have made unmistakable mention of this strange sacrifice. It is impossible that the inexorable law of God with regard to the salvation of man be Chameleonic in character, ever-changing in the course of time, being different in the Old Testament from that in the New one and quite different again from that in the Holy Book of Islam and other divine scriptures. On a careful investigation and thoughtful research, it transpires that the Jewish scriptures make no mention of this accursed sacrifice.

I wrote to a good many Jewish doctors asking them to state under an oath what scheme was laid down in their scripture s for the salvation of man. I asked them pointedly whether their scriptures enjoin them to believe in the atonement and the sacrifice of God's son. Their reply was that as regards salvation the teachings of their scriptures are in unison with those of the Quran, that is to say, the plan laid down in the Jewish scriptures, as described by Jewish scholars, is none other than turning to God with all sincerity of purpose, asking pardon for sins, doing righteous deeds in perfect self-renunciation for the pleasure of God, living in perfect obedience to His laws, injunctions and commandments. This, they say, is the way to salvation repeatedly pointed out in the Jewish sacred books. This, according to the learned Jews, has ever been the guiding star of all prophets for their followers, and God's vengeance has often visited the earth for the infringement of these salvation rules. These learned doctors of Jewish faith not only wrote to me letters to this effect, but also sent to me works of their master-minds containing these views. The books and the letters are preserved with care and are open to inspection. One should pender over the fact with a sincere and impartial heart that if it had been true that God adopted Jesus as his son, and putting others' curse on his head, made his accursed death the

THE REVIEW OF RELIGIONS.

means of the salvation of mankind, and if the same teaching had been given to the Jews before the advent of Christ, then why is it that the Jews have ever since been concealing, nay, are dead against, these teachings. This objection gains further strenght when the fact is taken into account that many prophets were sent from time to time by God, before the coming of Christ for the confirmation and renewal of Jewish teachings. Moses openly preached the Torah to thousands of men, how was it possible then for the Jews to have forgotten so open, and clear a message so vividly delivered by Moses and so frequently confirmed and renewed by other prophets successively without a break, while they, the Jews, were under orders from God to write the teachings on the frames of the doors and the sleeves of the shirts and to teach the teachings to their children and commit them to memory? Can it then be conceived that in the face of all these precautions all the sects of the Jews forgot these dear teachings of their scriptures which were the keynote of their salvation? If the Jews had received the doctrine of the accursed sacrifice for their salvation, there is no reason to believe why they should have so persistently held it back from the world. It is possible that the Jews should have denied the sonship of Jesus and held the crucifixion of Jesus as a false crucifixion, and said that the real son whose sacrifice was to save the world was not Jesus and that the real one would appear later on, but it was certainly impossible that all the sects of Judaism should have point-blank denied the doctrine once for all although it was made mention of in their sacred books.

Is it not for a reasonable mind to take the evidence of the Jews into consideration to determine the truth or otherwise of this doctrine? Are not the Jews the custodians of the old scriptures, and as such the first witnesses to be called upon for evidence? Is it for the pure in heart to raise a helpless mortal to the

dignity of God, refusing to accept the evidence of the old scriptures and that of the custodians of the old scriptures, as also the evidence of reason, calling him God and the accursed in the same breath.

There is again another standpoint from which the doctrine can be viewed. Was it in any way beneficial to the advocates of this notion to adhere to it in the teeth of the teachings of all the old scriptures? Did they refrain from sin or were their sins forgiven? Here again the notion turns out to be an absurdity, for abstention from sin and attaining to real purity are against palpable facts. The Prophet David (Peace be on him) also believed in the doctrine of Atonement according to the Christians, but again, as they tell us, the Prophet David, after having put faith in the doctrine (God save us) committed murder, and adultery with the wife of the murdered man, squandered the public money to gain selfish ends, contracted polygamous relations, kept on renewing these sins to an old, age, and fearlessly indulged in vice every day. If the accursed sacrifice had been a bar to sin, then David, as they say, would not have fallen into sin. Similarly three ancestresses of Jesus were guilty of the heinous act of incest. It is then as clear as day that if belief in the doctrine of the accursed sacrifice had been a guarantee for inward purity, the ancestresses of Jesus must surely have availed themselves of it, and refrained from such disgraceful deeds. Similarly again the disciples of Christ were also responsible for very sinful deeds. Judas Iscariot sold Jesus for a paltry sum of 30 silver coins, Peter cursed him thrice almost in his very presence and others absconded. Moreover it is needless to allude to the terrible reign of adultery and drinking in Europe which simply goes to prove that the alleged sacrifice is no preventive of sin.

The second aspect of the case is that if sin can not be prevented, can it then be forgiven through the belief in the alleged person escape the vengeance of God, by means of the belief in the alleged sacrifice of Christ, for cold-blooded murder; theft, perjury, usurpation, disregard and disrespect for the rights of others, fornication and other evils. That it is not so admits of no doubt. It is on the other hand highly objectionable to seek a subterfuge behind this sacrifice after the commission of a crime. It appears that the fear must have crossed the mind of Paul that the notion was wrong for he says that the sacrifice of Jesus is for the previous sins and that Jesus can not be crucified afresh. (Heb. vi: 4—6.)

His words have, however, created too many difficulties for him, for if it be taken for granted that the sacrifice of Jesus is for the previous sin, then out of many the Prophet David will (Heaven presere us) be doomed to eternal hell-fire because he according to the Christians committed adultery with the wife of Uriah and then kept her in his house without divine sanction througout his life, the same woman being an ancestress of Jesus in the line of Mary. Besides this, Prophet David wedded as many as one hundred wives, which is not permissible according to the Christian law. It was not, therefore, his initial sin, but it was being repeated every day during his life-time. Now when the accursed sacrifice cannot prevent sinning, it is, therefore, quite natural that the generality of Christians must be sinning as well, as they are doing in these days. According to Paul the second sin is not pardonable, but is punishable with pointed out eternal hellfire. Thus no Christian can be who may be said to have obtained immunity from the eternal hell-fire.

If it be urged that Paul was the dupe of a mistake and that the real fact is that after putting faith in the sacrifice of Jesus, sin no longer remains as such, but loses all its sinful character, end that theft, fornication, murder, embezzlement, in short no avil is a punishable sin, then such a doctrine is a dreadful source

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of evil-doing, and it will be incumbent on the government of the land to keep the votaries of such a doctrine under bail.

Human faculties, capacities, and capabilities vary and differ. Some are by nature inclined to virtue whereas others by nature have a tendency towards evil. This difference is universal and knows no caste, creed or colour. The question, then, that naturally arises here is, What influence does religion bring to bear upon human faculties. In reply to this question Christianity is silent, for it is far away from the path of reason. But the Holy Book of Islam solves the problem in all its details with the words that religion does not aim at changing the innate faculties of mankind and transmuting one species into another. The purpose of religion is the proper guidance and the all round development of the inborn faculties of man. No human faculty is evil in itself and no body is to blame for any of his native powers and faculties. It is the abuse or the extreme usage of the faculties that is blameworthy. God has evenly distributed human powers and faculties among all the nations that dwell on the surface of the earth. Every nation and community contains some good men as well as some bad ones. But under the uplifting influence of a religion, the amelioration or advancement of a nationality will be established only when the perfect followers of that religion attain to a spiritual ascendancy not approached by the adherents of other rival religions. It is the exclusive peculiarity of Islam that it has elevated thousands of men to such a height of pure life that it may be said of them that God's spirit dwells in them. They were so well accepted by God that they have become, so to say, the manifestations of God's glory. No century has ever passed without witnessing such personages whose purity of life is not a hollow boast, but is vouched for by God Himself.

It should be remembered that God has, in the Holy Quran, set forth these distinguishing marks of the perfect ideal of pure

life. Firstly, such personages rise above human level. listens to their prayers, talks to them, informs them beforehand of the events yet to take place, and vouchsafes succour to them. Islam has produced such models of pure life in thousands, as for instance in this age I am myself prepared to present such a model. But who and where are the Christians who can prove the reality of their faith and purity of their lives by means of the signs specified in the Gospels. Every thing is distinguished by means of its characteristics just as a tree is recognised by means of the fruit it bears. If the purity of life is a mere claim not borne out by the specific signs detailed in the scrip. tures, such a claim is certainly worth nothing. Has not the Christian scripture fixed any signs for the true and real faith? Has it not described them in a supernatural colour? If the Christian scripture has assigned some characteristics to the true follower, it is only right that every Christian professing to lead a pure life be tested in the light of the Gospel signs. Let a grand church dignitary be compared with a poor humble Muslim. If on comparison the church magnate be found to possess more spiritual light than the humble follower of Islam, I deserve every punishment imaginable. I have several times challenged the Christians to establish the truth of their religion on these grounds in contrast with the holy religion of Islam. I truly say and God knows that I speak the truth that the true faith and real purity of life which flows from heavenly light can nowhere be met with but in the holy religion of Islam. This purity of life granted to me is not only an empty brag but has heavenly evidence at its back. No pure life can be accepted without heavenly testimony and we can not read hidden hypocrisy and faithlessness of any heart. If, however, some pure hearts supported by heavenly signs be found in any community, then the other people apparently leading pure lives may also be trusted and counted among the pure, for the whole nation is like one individual and it can be

concluded from the example of a single person that the nation is capable of living a pure heavenly life.

For this purpose, I issued a notice for the Christians. They would have attended to it, had they been seekers after the truth. I repeat once again that Christians as well as Muhammadans claim to lead pure and faithful lives. Now it is for us to see which of the two peoples are living pure lives in the sight of God, and which are following the wrong path and claim to lead pure lives out of blind conceit. As for me, I would hold a faith as true only when it is accompained by heavenly signs and is duly characterised by divine acceptance. So pure life is also attended by heavenly signs. If the mere claim to pure life be a sufficient criterion for the purity of actions, then there is decidedly no way of arriving at a decision as to which of the numerous followers of different faiths all of whom are prepared to bring forward men believed by them to be leading unsullied lives, can lead humanity to the real and true purity of life. So if the Christians thin't that the doctrine of atonement can lead to the true faith and pure life, it is obligatory on them to come forward and enter the lists against me in the field of prayer and heavenly signs. I shall submit to any disgrace and penalty conceivable if the Christians succeed in proving the purity of their lives by means of heavenly signs. I say with all the emphasis at my command that from the spiritual point of view the life of Christians is too much below the mark, and God who is the Creator of the whole universe hates their doctrines as man hates the stinking carrion. If they consider that I am wrong in my statement, they had better quietly settle the matter with me. I re-iterate again that the Christian faith is devoid of that purity which descends from heaven and illumines the heart. My contention has nothing to do with the native nobleness and inherent gentleness of mind with which certain men are endowed in every nation. What I mean is the haevenly life which is enlivened with divine revelation, living

word of God, and heavenly signs, which is conspicuous by its absence in the Christians. Here then it is hardly feasible to see whether the alleged sacrifice is of any use to mankind.

We have dwelt at length upon the plan of salvation fathered upon Jesus Christ. Naturally the question arises at this juncture, What plan has the Prophet of Islam (may peace and the blessings of God be upon him) laid down for the salvation of mankind? In reply it may be noted that Islam lends no countenance to the repulsive doctrine of the cursed sacrifice, but on the contrary Islam requires us to offer the pure sacrifice of self to attain to that real purity of life, which is clarified by sincerity and refined by the firmness of faith. Accordingly God says in the Holy Book:—

Whoever resigns himself to the will of God, and leads his life under God's guidance, ever earnest in doing good, will be rewarded by God. There will be no fear and grief for him." All this clearly signifies that he who devotes all his faculties to the service of God and lives throughout in perfect obedience to God's will, and is in right earnest ready to do good deeds will be rewarded by God Himself and will get rid af all fear and dread.

Further the term Islam has elsewhere been spoken of as Istiquanat (rectitude) in the Holy Book which says:

"Put us firmly on the path of rectitude, and the path of those who were rewarded by Thee." Rectitude about every thing in this world is determined with regard to the purpose for which the thing is meant. The purpose for which man is created is faithfully mirrored by the fact that mankind has

for God Himself. Thus man is intended by created creation for everlasting obedience to the will of God. So he who becomes God's with all his energies and faculties will doubtless be the recipient of divine reward which is simply another name for pure life. When a window looking towards the sun be opened, the sunshine will penetrate into the room. Similarly when man opens the window of his heart towards God, and there is no partition curtain left between him and God, then a flame of divine light bursts upon him and illumines his very self, purging him of all internal dross. Then the man becomes quite a new being and is completely transformed. It is then said that pure life has been vouchsafed to him. God من كان في هذه اعمى فهو في الا خرة اعمى وا ضل سبيلا : Bays He who remained blind in this world and could not secure Godseeing eyes, would also be blind in the life to come." In short, man carries with him from this very world God-knowing faculties. He who failed to possess such faculties and whose faith remained confined to past stories and dead tales would be doomed to never-ending darkness. In a word, for the purpose of pure life God has taught us nothing but entire and absolute submission to God's will. He has further enjoined us to throw ourselves at the threshold of God with perfect faithfulness and hold aloof from the traitorous conduct of turning a God's creature into God Himself, although we may, for the sake of this aloofness on our part, be hacked to pieces, consigned to flames, and put to death in any cruel way possible. In brief, we should set seal to the existence of God with our very blood. God has therefore named our faith Islam, signifying that we have surrendered absolutely to the will of God. The laws of nature stand forth to bear witness to the propriety and suitableness of the salvation design established by the Holy Book. The same design is discernible in the physical world. It is our every day experience that the consumption of bad food and abstention from good one give rise to diseases. Nature has therefore so

ordained that only wholesome things are set apart for human food and unwholesome things are excluded from the dietary list. Look at the trees, for instance. They have two inherent properties for the purpose of health. Firstly they keep their roots under ground so that apart from the soil they may not dry up. Secondly, they draw in moisture from the soil by means of their roots. Thus the fibres of trees grow and thrive. The same principle is prescribed for man. He succeeds as a pure and holy being only when he stands firm in God with perfect steadfastness and sincerity of purpose, and takes root in divine love by dint of Istighfar, and then sucks up divine water through the channels of humility and submission by force of turning to God with repentance in words and deeds. Thus man opens up to himself such a current of water which removes the dryness of sin and washes off all infirmities. Istighfar of the Holy Book which strengthens the roots of faith has a double significance. Firstly, it means the consolidation of the heart in the love of God and the prevention of sin which is the dreadful consequence of separation from God, by means of a healthy connection with God, or what is the same thing, seeking help from God by a happy union with Hm. The second phase of Istighfar is to fly from sin and take shelter with God. Just as a tree is struck in the ground, the heart is also enchained in the love of God so that feeding on pure nourishment it may be rid of the decay and dryness of sin. Both these aspects constitute what is termed Istighfar as the root Ghafar signifies covering and burying. Retaining the root idea, Istighfar then implies that God may cover the sins of one who throws himself into the crucible of His love and may not let the roots of human weakness bare themselves, but may further envelop him in the sheet of His Godhead and shed upon him a flood of rays from His sacredness, or if some root gets naked by the comission of sin. He may cover it again and preserve the man from the sinister influence of nakedness. As God is the

source of kindness and favour and His light is ever ready to dispol gloom and darkness, the straightest path therefore to the attainment of the purity of life, is that dreading that dire calamity we may lift up our hands to that Source of Purity so that a mighty current may sweep over us and wash away all impurities. There is, therefore, no other sacrifice so acceptable in the sight of God as that we may be pleased to die in perfect obedience and full resignation to His will. God says:

لى تنا لوا البرحتى تنفقوا مما تعبون

"You can not attain to real virtue until you give away your dear things in the path of God."

This is, therefore, the path, the beaten path, pointed out to us by God. Heavenly signs and human reason both bear witness with all loudness to the fact that this is the right path. Jesus acted upon the injunctions of the Holy Book and as a result was amply rewarded. Whoever then follows in the footsteps of Jesus, will become like Jesus. These blessed teachings have for ever a Jesus-making force.

Six Stages of the Spiritual and Physical Development of Man, II.

(A Proof of the Miraculousness of the Holy Quran.)

(Concluded from R. R. No. 7, Vol. XI.)

FIFTH STAGE.

Next comes the fifth stage of spiritual advancement which the Holy Quran describes in the following words:—"And who tend well their trusts and their covenants" (xxiii, 5). Thus believers of the fifth stage who are more advanced than those of the fourth are those who have not only overcome their carnal passions but who also endeavour to walk in the difficult paths of righteousness by keeping carefully their covenants with God and their fellow-beings and by faithfully observing their trusts both as regards God and man. By covenants with God are meant the sacred vows which one gives at the time of baiat, (swearing repentance on the hands of one's spiritual guide) or embracing the true faith, for instance the promise to abstain from shirk, murder, stealing, bearing false witness, &c., and to stick to the true faith to the time of one's death.

The word which has been translated as "tend well," in the above verse is, according to the Arabic idiom, used of a

^{*}A portion of this article appeared in the Review of Religions for July 1912. For the proper appreciation of the subject discussed in this article, it is necessary that both parts should be read together.

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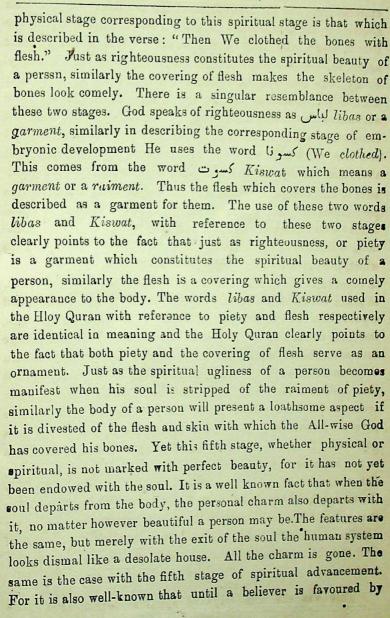
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person who undertakes, to the best of his powers, to apply himself to the nicest points of a business and does not wish to leave any aspect of it unattended to. Thus the verse means that the believers of the fifth stage follow the delicate ways of righteousness with extreme caution, and as far as it lies in their power they take care not to neglect any phase of righteousness that pertains to trusts and covenants. They are not content with practising rough sort of integrity and faithfulness, but are always fearing lest they be guilty of any hidden faithlessness or be in any way false to their trusts. They are consequently constantly examining and introspecting themselves with a view to see whether they have been strictly faithful to their trusts. This punctilious regard for one's duties is termed taqwa (righteousness).

In short, believers in the fifth stage of spiritual advancement are not lax in their dealings with man nor negligent of their duties towards God. They, on the other hand, are always apprehensive lest their conduct in any matter be such as to expose them to the displeasure of God. They are very punctilious in the observance of their trusts and examine their works with a scrutinising eye. They do their best to make right use of all their faculties, their organs, their lives, their property and their honour and all those things that have been entrusted to them by God, and are perpetually engaged in an endeavour to remain true to the promises which they made at the time of accepting the faith. Similarly they spare no pains in faithfully doing their duty with respect to those things which they have received as trusts from their fellow-men or which may be treated as trusts. If there is any point of dispute, they decide it is accordance with the requirements of justice, even though they may themselves have to suffer thereby. This stage is higher than the fourth stage, for in it one has to give close attention even to the minor points of righteousness and has to take each step with

extreme care, but the hideousness of the evil from which a man abstains in the fourth stage is plain enough. Speaking of the fourth stage, the Holy Quran says: "Who restrain their appetites,' i. e., who abstain from the vice of adultery. Every body can see that adultery is a heinous sin and only wicked an shameless persons are guilty of it. Hence mere abstinence from the indulgence of carnal passions does not entitle a person so be counted among the perfect believers. It is a vice which is hated even by the most ignorant men and those that indulge in itare mean and wretched. Hence the avoidance of this revolting immorality can not be counted among the perfections of man. That man, however, possesses spiritual beauty who follows the delicate and intricate ways of righteousness, which stand in the same relation to spiritual beauty in which the features stand to physical beauty. It is apparent that to observe to the utmost of one's powers the covenants of faith, to make the right use, as far as possible, of all the powers and organs from head to foot-the external organs such as the eyes, the ears, hands and feet &c., and the internal organs and powers such as the heart, morals and other internal faculties—to restrain them on all unlawful occasions, and to be on one's guard against their hidden attacks and to pay due regard to the rights of other creatures of God-these constitute the spiritual beauty of a person. In the Holy Quran God represents righteousness as a garment. It says :- "O children of Adam! We have sent down to you raiment to hide your nakedness, and splendid garments, but the raiment of piety--this is best. (vii: 25). The Holy Quran speaks of the raiment of piety in allusion to the fact that it is piety that constitutes spiritual beauty. And piety consists in observing minutely and to the best of one's powers the trusts of God and the covenants of faith as well as human trusts and contracts.

This was the fifth stage of spiritual development. The



God with the spirit which is granted in the sixth stage and which endows a person with new life and unusual power, he is unable to observe the trusts of God and the covenants of faith as well as his obligations towards other creatures with such faithfulness as may appear supernatural and superhuman and the fascinating charm of his righteousness may draw towards him the hearts of his felllow-men. Before a man is endowed with the divine spirit, his righteousness has an air of artificiality about it, for he does not possess the spirit which may display the charm of his spiritual beauty to the greatest advantage. It is a fact that the person who is yet devoid of this spirit does not stand on a firm foundation. He is like a dead person whose limbs may be moved by the wind, but as soon as the wind ceases they are at rest. Exactly similar is the case with a man in the fifth stage of spiritual progress, for he is temporarily moved to good actions by the breeze of God's grace and thus he does deeds of righteousness, but the Spirit of righteousness has not yet taken its abode in him and therefore he does no display those shining m orals that are shown by him after he is endowed with the spirit. In short though a person in the V stage of spiritual advancement does attain the beauty of righteousness to a certain extent yet it is in the VI stage that beauty attains perfection. Then the personal love of God descends on the heart of man animating his spiritual being as the soul animates the body and removing all the defects. Man can not be perfect merely with the help of his own powers, unless the spirit descends on him from God, as the Hafiz of Shiraz very aptly remarks :--

ما بد ۱ ن منزل عالى نتو انيم رسيد ها ن مگر لطف تو چو ن پيش نهد كا مي چند

"We can not reach that high mansion, but when Thy Mercy advances towards us a few paces."

The Sixth Stage.

• The sixth spiritual stage is described as follows in the passage under discussion :- و الذين هم على صلوتهم يعا فظو س

"And who keep a watch over their prayers." (xxiii, 6) i.e., the believers in the sixth stage that are more advanced than those in the fifth stage are those who are themselves the guardians of their prayers. They do not stand in need of being reminded by others, but they have attained such a connection with God that His remembrance becomes a passion with them, they find a solace in it and can not live without it. The result is that they are always engaged in keeping a watch over the remembrance of God, every moment of their life is spent in it and they do not wish to neglect it even for a single breath.

Now it is apparent that a person will devote all his energies to the protection of that thing only in the loss of which he sees his own ruin and destruction. For instance, if a person is travelling through a desert where he does not hope to get food or water for hundreds of miles, he will take very great care of the food and water which he carries with him and will hold them as dear as his own life, for he believes that their loss means death to him. Hence those who, like the aforesaid traveller, take great care of their prayer and do not abandon it even if they have to run the risk of a pecuniary loss or the loss of their honour or the displeasure of others, to whom the missing of a prayer appears to be a calamity as great as death and who do not wish to neglect the remembrance of God even for a moment, these people regard prayer and the remembrance of God as an indispensable diet on which depends their very existence. This stage is reached when they are loved by God and when a burning flame of the personal love of God (which is for their spiritual existence as the soul is for the body) descends on their heart and grants them new life, illuminating and animating their spiritual being. Then their worship of God is no longer a matter of formality, but God makes the spiritual existence of those whom he loves depend on the remembrance of God just as man depends on food and water for his physical existence. Hence they desire this spiritual food and spiritual water more than they desire the material food and the material water and take every possible care not to lose them. This is the effect of that spirit which descends on them like a flame and on account of which they become completely intoxicated with the love of God, hence their abhorrence of the abandonment of prayer. They endure all kinds of hardships for His sake but do not wish to be separated from Him even for the twinkling They purify themselves and are themselves the guardians of their prayers. It is only natural for them to do so for God has made His loving remembrance or Salat as it is called an indispensable diet for them and makes them feel an indescribable pleasure in His remembrance by manifesting Himself to them in His personal love. Hence the remembrance of God is as dear to them as their lives, nay, even dearer than this, and the personal love of God is a new spirit that falls on their hearts like a flame and makes prayer and the remembrance of God as a food for them. Thus they believe that they live not by bread and water but by prayer and the remembrance of God.

In short, a loving remembrance of God which is known as Nimaz (or a Muslim's prayer) becomes their food without which they can not live and which they guard with exactly the same care with which a traveller in a desert guards the few loaves of bread and the small quantity of water that he carries with him. Almighty God has made this also a stage for the spiritual progress, of man and in this stage love of God is at its height,

so that the loving remembrance of God or nimaz becomes like a food for him. Nay, he even wishes again and again to sacrifice his very soul for this food. He can not live without it just as a fish can not live without water. He regards it a death to live in a state of separation from God even for a single second. His soul is ever lying prostrate on Divine threshold. All his rest is in God alone. He firmly believes that if he ceases to remember God even for the twinkling of an eye, it will be a death to him. And just as the eating of bread has a refreshing effect on his body and all his organs, such as the eye, the ear, &c., similarly, in this stage, the remembrance of God which rises from the gushing fountain of divine love improves the spiritual faculties of a believer. In the eye is produced a clear and equisite sens of kashf or second vision, the ears hear the Word of God, the tongue is made to utter that Word in the most clear and sweet accents and one sees true visions in large numbers which meet with as manifest and clear a fulfilment as the dawn of morning, and by reason of the connection of pure love which such persons have with God, most of their visions are of the class of Mubashshirat, i.e., visions bringing glad news. It is at this stage that a believer feels that the love of God serves him as food and water. This new birth takes place at a time when the spiritual mould is completed and then the spirit which is a flame of the personal love of God descends on him and at once the higher power raises him above the common level of humanity. of This stage is described as a second creation (Khalqi-Akhar) in the spiritual sense. At this stage, God sends down a burning flame of His personal love which is otherwise called eruh (spirit) on the heart of the believer and by it removes all the darknesses, impurities and infirmities and with the breathing in of this spirit the beauty which was at first defective is perfected and a spiritual lustre comes into existence.

gloom of an impure life totally disappears and the believer feels that a new spirit which he did not possess before has entered into him. When this spirit is vouchsafed to the believer he feels a wonderful satisfaction and repose. Divine love gushes forth like a fountain and waters the plant of humanity. fire which was only dimly burning before, now bursts into a blaze and burns out all the dirt of humanity, making divinity its sole master. The fire encompasses all the organs of the believer, and then like the iron which is heated in the fire until it becomes red and assumes the appearance of fire, the believer displays certain signs of divinity and performs certain superhuman deeds just as the iron also when red hot displays certain signs of fire and burns just as fire burns. But this does not mean that the believer has become God. Such is the characteristic of divine love that externally it gives a colour of divinity to the believer while internally there still exists humanity and its weakness. At this stage, God is the bread on the eating of which depends the existence of the believer; He is the water by drinking which he is saved from death; He is the cold breeze which brings joy to his heart. Metaphorically speaking, it will not be improper to say that when a believer reaches this stage, God enters him, pervades his whole system and makes his heart His Throne. Then it is not with his own soul, but with the spirit of God that he sees, it is with the spirit of God that he hears, it is with the spirit of God that he walks and it is with His spirit that he attacks his foes. For at this stage he is dead to himself and the spirit of God manifesting itself to him with its personal love grants him second life. Then the following verse may be applied to him in a spiritual sense:-Then we caused him to grow into another creation, so blessed is God, the most excellent of creators."

This was the sixth stage in the spiritual progress of man.
The corresponding stage in the physical (embryonic) develop-

ment is described in the same verse that has been quoted above in connection with the sixth spiritual stage, viz, "Then we caused him to grow into another creation; so blessed is the most excellent of creators." The word another (اخر) has been used here to indicate that this new creation is such as is beyond the comprehension of a human being. The soul that is breathed into a human being (both spiritually and physically) after the completion of the mould is incomprehensible by man. All the philosophers and scientists are at a loss to understand what soul is. Being unable to realise the true nature of the soul, they began to make conjectures about it. Some denied the very existence of soul, others declared it to be eternal and uncreated. So God says here that the soul too is a creation of God, but it is beyond the comprehension of the people of the world. And just as the people of this world are ignorant of the reality of the soul that God vouchsafes to the body in the sixth stage of embryonic development, similarly they are ignorant of the spirit that God grants to the true believer in the sixth stage of spiritual progress, and so in this case also, they adopted different courses. Many began to worship those that had been granted this spirit and began to look upon them as eternal and uncreated and many denied the very existence of persons that attain to such a stage and are granted a spirit by by God.

A wise man, however, can very easily understand that since man is the noblest creature of God and since, by granting him superiority over all other animals and by giving him mastery over them, and by endowing him with reason and a hankering after God, the Almighty Lord has shown that man has been created for the love of God, there can be no reason to deny that man should attain to a stage when the love of God descending on his love like a spirit should remove all his

infirmities and he should become constant in his humility and should be perpetually turning to God, as the Holy Qnran says:—
"And who keep a watch over their prayers," and should thus fulfil the object of his creation to which reference has been made in the verse:—"I have not created man and jinn but to worship me."

But this worship and this standing before the Lord with constant concentration of the mind is impossible without the personal love of God. This love is not one-sided, but it is reciprocal. The love of God for the believer and the love of the believer for God meet like the two electricities, one from above and the other from below, and consume all human weaknesses and both take possession of the whole of the spiritual side of man.

This is that state of perfection in which a man is able to discharge duly all the obligations and keep faithfully all the trusts that have been referred to in the description of the fifth stage of spiritual progress. The only difference between the two conditions is that in the fifth stage man observes the trusts and covenants of God and man for righteousness' sake, while in the last stage the love which he has for the Creator and which causes the love for the creatures also to burst forth in his heart, and the spirit which descends on him from God make him perform all these duties naturally in the best possible way. Then he possesses in the highest degree the spiritual beauty which corresponds to physical beauty, for in the previous stage the spirit which takes its birth in personal love had not yet entered into him and consequently the lustre of spiritual beauty was not yet at its height. But with the entry of the spirit that beauty is consummated. It is evident that a living beauty is not like a dead beauty.

As we have already said, there are two kinds of beauties in man. Firstly, there is the beauty of actions, which consists

in this that a man should take care, as far as it lies in his power, to make no omission in the observance of all the trusts and covenants of God, as the word in the Word of God denotes. Similarly it is necessary that he should take the same care in the observance of all the trusts and covenants of man. In other words, he should act righteously in the performance both of his duties towards God and his duties towards man. This is what is called beauty of actions or spiritual beauty which appears in the fifth stage, but does not yet display its full lustre but in the sixth stage it exhibits its charms to the greatest advantage owing to the completion of the spiritual mould and the entry of the spirit.

It should be remembered that by the spirit in the sixth stage of spiritual advancement is meant that love of God which descends on the love of man like a flame, removes all the internal darkness and grants spiritual life. One of the characteristics of this love is the aid of the Holy Ghost in the most perfect way.

The second kind of beauty is the physical beauty. Though both these kinds of beauties appear in the fifth stage of the physical (embryonic) and spiritual development of man, yet their charm comes into existence only after the soul and the spirit are vouchsafed by God. Just as the soul of the physical body enters the body after the completion of the physical system, similarly the entry of the spirit takes place only after man is spiritually prepared for its reception, i. e., when man completely submits to the Law of God and is ready to exert himself to the utmost to observe all the commandments of the Lord and thus becomes fit for the spirit of the Lord to descend on him, and above all when his love for God makes him deserving of the love of God which is white as snow and sweet shoney. As we have already stated, the spiritual develop-

ment of man commences with the state of humility in prayer and ends with the sixth stage when the flame of the love of God descends on the heart of man and grants him the state of the perpetual concentration of mind on God. It is then that the spiritual beauty of man displays its fullest charms. this beauty greatly surpasses the physical beauty in its power of attraction. For while the latter may create the passion of love in the heart of one person or two--a passion which does not last for long, the attraction of the former is so strong and so powerful that it draws a world towards itself, nay, every particle in heavens and Earth is drawn towards it. And the secret of the acceptance of prayer also lies in the fact that when a man who possesses spiritual beauty and is endowed with the spirit of the love of God prays for a thing which it is very difficult and even impossible to attain and lays full emphasis on the prayer, then as he possesses spiritual beauty, therefore with the command and permission of God every particle of this universe is drawn towards him and consequently such means come into being as are sufficient for the attainment of the desired object. Experience and the Book of God show that every particle of the universe has naturally a love for such a person and his prayers draw every particle towards them as a magnet draws iron toward itself. Hence through this attraction there happen such extraordinary things as no science or philosophy can explain. And the attraction is natural. God placed this attractibility in every particle when created it. Every particle is a lover of spiritual beauty. And so is also every good soul. This is because God manisfests Himself through this beauty. It was this beauty for which God said (to the angels). "Prostrate yourselves befor Adam, so all (the angels) prostrated themselves, but Iblis (Satan) did not." (Al-Quran). Even now there are many Satans who do not recognise this beauty. But this beauty has been doing

mighty works. It was this beauty in Noah, for the sake of which Almighty God destroyed all the disbelievers by means of flood. Moses came after him with the same beauty and he, after bearing trouble for a few days, caused Pharaoh to perish. After them all, came our lord and master, Muhammad Mustafa, the greatest of the prophets and the holiest man in the world (may peace and the blessings of God be upon him) with a mighty spiritual beauty. Blind and impure men did not see his beauty, as God says, "They look towards thee but they do not see thee," (Al-Quran) and at last all those blind men perished.

In conclusion, we wish to point out that the parallelism which God has shown between the six stages of the spiritual and physical development of man is a scientific miracle of the Holy Quran. None of the books which are called revealed have pointed to this wonderful parallelism nor has this idea occurred to any of the philosophers that have written on soul and Theology or any of the Sufis who have written on such subjects. If any body denies my statment, let him name any book or any person that has pointed out this correspondence between the successive stages in the spiritual and physical development of man. I have seen the sacred books of Jews. Christians, Hindoos and others, but I tell you truly that it is in the Holy Quran alone that I have come across this scientific miracle. But this is not the only scientific miracle that is found in the Holy Quran. It is full of such scientific miracles, by thinking over which, a wise man can see that it is the Word of the same Almighty God whose powers are manifest in the creation of heaven and earth and who is peerless both in His words and deeds. Now when on the one hand we come across such miracles in the Holy Quran and see on the other that the Holy Prophet (on whom be peace and the blessings of God) was an illiterate person who did not learn even a single word from any teacher, who knew nothing of the philosophies and sciences of the world, who appeared in a nation that were the most illiterate people on earth and led savage lives and who, moreover, being an orphan, did not receive even the training which children receive from their parents--when we consider all these facts, the divine origin of the Holy Quran becomes as clear to us as the mid-day sun, and we are so convinced of its being a literary miracle that by seeing it, we, as it were, see God,

A Prophecy of the Holy Quran.

The Holy Quran contains numberless proofs of its divine origin. One of the most convincing proofs of its being the Word of God is the fact that it contains numerous prophecies which it was beyond the power of a mortal to make. We have in these columns more than once drawn the attention of our readers to the fact that the Meccan Surahs are replete with prophecies predicting the final triumph of Islam and the ultimate annihilation of its powerful enemies and that even the stories of former prophets which chiefly occur in Meccan Surahs are so many prophecies announcing future events. These prophecies were made at a time when the Holy Prophet (may peace and the blessings of God be upon him) was being bitterly persecuted by his relentless enemies and his poor helpless followers were. suffering unspeakable indignities and tortures at the hands of their adversaries. The enemies of Islam were so powerful and the converts to Islam so poor and so few that no body could predict then that the handful of Muslims at Mecca would succeed in spreading Islam throughout the Arabian Peninsula, and that the powerful foes of Islam who were straining every nerve to annihilate the new religion would themselves be annihilated. But so it was predicted and so it happened. Let the reader contrast the forlorn condtion of the Holy Prophet (may peace and the blessings of God be upon him, with the power and force of the following prophecies revealed in the early Meccan period :-

Chapter vi, 134—136: Verily that which is threatened you shall surely come to pass, neither shall ye frustrate it. Say, O my people! act as best ye can: I verily will act my part, and hereafter shall ye know whose will be the victory in the end! verily the ungodly shall not prosper.

Chapter vii, 126: "Your Lord will destroy your enemy, and will make you his successors in the land." (The reader will see that in this Meccan verse it was clearly predicted that the enemy would be destroyed and that the Muslims would succeed them in the land. I leave it for the reader to decide whether it was in the power of a frail human being who was encompassed on all sides by blood-thirsty enemies to prophecy that all his enemies would be annihilated and that his poor and weak followers would inherit the whole land of Arabia after them).

Chapter vii, 195, 196-" Say: call on these joint gods of yours, then make your plots against me, and put me not off with delay. Verily my protector is God, who hath sent down the Book, and He protecteth the righteous." (Could such a provoking challenge be given by a poor helpless person to his formidable enemy, unless he had his God at his back. Here he plainly prophecies that no matter whatever efforts they might make to destroy him, they would not be able to do him any harm, for God was his protector. Surely these were not the words of the Prophet, may peace and the blessings of God be upon him, but of the All-powerful God who was able to protect His servant. The Prophet himself could not bring a hornets' nest about his ears by throwing this gauntlet to his numerous and powerful adversaries. Thus this challenge alone is a strong proof of the fact that the utterer of the foregoing words was an Apostle of God. This challenge is given in the Holy Quran not once but many times, but space does not permit of my quoting them all here.)

Chapter xi, 60; -- "My Lord will put another people in your place."

Chapter xiv, 16:-" We will certainly destroy the wickeddoers, and We shall certainly cause you to dwell in the land after them." (Let the reader note how powerful these prophecies were and how wonderfully they were fulfilled).

- Chapter xiv, 48 .—" Think not that God will fail His promise to His Apostle: aye! God is Mighty, and Vengeance is His."
- Chapter xxi, 18—" Nay, We will cast the truth over falsehood, and it shall smite it and so, it vanisheth."
- Chapter xxi, 105:—"My servants, the righteous, shall inherit the land."
- Chapter xxxiv, 25-29: "Say, Our Lord will bring us together—then will He decide between us in justice."

 (In fulfilment of this prophecy, both the infidels of Mecca and the small band of Muslim converts were brought together at the field of Badr and God decided between them in justice by destroying the leaders of infidelity on the field of battle).
- Chapter liv, 41: "To the people of Pharaoh also came the threatenings: all our miracles did they treat as impostures, therefore punished We them as He only can punish who is the Mighty, the Strong. Are your infidels, O Meccaus, better men than these? Is there any exemption for you in the sacred books? Do they say, 'We are a victorious host'? The host shall be routed and they shall turn the back."

I ask the reader to carefully consider the prophecies quoted above. They were all published at Mecca and nobody could then say that idolatry would be swept off the face of the Arabian Peninsula and that its place would be taken by Islam. Nobody could under the circumstances predict that the small band of

the converts to Islam that was being bitterly persecuted at Mecca would vanquish their numerous and powerful enemies and would inherit the land after their annihilation. But these things were actually foretold in plain and emphatic language and every thing came to pass exactly as it was predicted, "Do they say," said the Word of God, "We are a victorious host? The host shall be routed and they shall turn the back." How powerful was this prophecy which was published under very depressing circumstances and how literally was it fulfilled on the day of Badr. In short these prophecies-and they are too numerous to be mentioned in a single article—are a convincing proof of the fact that the Holy Prophet (may peace and the blessings of God be upon him) was a true Prophet and that the Holy Quran is the true Word of God. These prophecies and their wonderful fulfilment remind us of what God said to Moses: "I will raise them a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him And if thou say in thine heart, how shall we know the word that the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deut. xviii, 18-22).

The above prophecy clearly refers to the Holy Prophet of Arabia. I particularly draw the attention of my readers to the criterion of true revelation and of a true prophet. If the criterion is true, Christians must hold the Holy Prophet of Arabia as a true Prophet and the Holy Quran as the Word of God which He put in the mouth of the lloly Prophet. Christians are fond of applying this prophecy to Jesus, for, among

other reasons which show that the prophecy does not apply to him one is that in the prophecy it is said, "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak even that prophet shall die," and these words when applied to Jesus show that Jesus was not a true prophet but a false one, for after he had preached only for about three years he was, according to the Christians, arrested by his enemies and nailed to the cross and there on the accursed tree he yielded up his ghost. Thus the only verse of the prophecy which applies to Jesus is that which speaks of a false prophet.

Besides, the prophet promised in the above prophecy was to be from among the brethren of Beni Israel. But Jesus had no father, therefore he was neither an Israelite nor an Ishmaelite. It is a grave mistake to say that Jesus was an Israelite. In order to be an Israelite, he ought to have had an Israelite father. A person whose father was not an Israelite, was not treated as an Israelite according to the usage of the nation. But the prophecy speaks of a prophet that was to arise among the brethren of the Beni Israel, but Jesus being neither an Israelite nor from among their brethren the Ishmaelites, can not claim to be the object of this prophecy.

My object in this short article is to draw the attention of my readers to a prophecy of the Holy Quran which pertains to the Christian nations of Europe. It is a short sentence occurring in a newspaper cutting sent to us by a gentleman from San Diego, California, that has been the occasion of writing this article. The sentence is this: "The great nations of Europe are so jealous of one another." What I want to say now is this that this jealousy the Christian nations of Europe which has existed ever since Europe was forced by sword and fire to adopt Christianity was predicted by the Holy Quran in plain and unequivocal words, The Holy Quran speaking of the Christians says:—

ومن الذين قالوا انا نصرى اخذ نا ميثا قهم فنسوا حظا مماند كروا به فا غرينا بينهم العدد او قوا لبغضاء الى يوم القيمة وسوف ينبئهم الله بما كا نوا يصنعون (ما يديه ٣)

"And of those who say; 'We are Christians,' have We accepted the covenant. But they have forgotten a part of that which they were warned; Wherefore We have stirred up enmity and hatred among them that shall last till the Day of Resurrection; and God will tell them of their deeds." (v, 17). The truth of this proyhecy is so apparent that there is hardly any need to make any comments upon it. The past history of Christian Europe as well as the present state of affairs bear ample testimony to the truth of the above prophecy. Those who are conversant with the history and politics of Europe will not help admiring the deep knowledge that has been displayed in this prophecy. Could this be the word of a mortal? Certainly not! Will those Christian Missionaries who say that the contents of the Holy Quran have been borrowed from earthly sources. kindly tell us from what book this prophecy was plagiarised and what was the source of the prophecies given above!

Precepts of Jesus rejected by the Christians.

The Christian Missionaries often point to the progress of the Christian nations as an incontrovertible proof of the truth and perfection of Christianity. But when we carefully cansider the facts, we find that the said progress, far from being an evidence in favour of Christianity, is an evidence against it. As long as Europe was governed by the Church and its institutions, it remained sunk in Cimmerian darkness and it was only when it began to free itself of the yoke of the Christian Church that it began to make progress. Its progress dates from the day when the precepts of the Gospels began to be neglected and their place began to be taken by the more sensible laws which were more in harmony with human nature and consequently made a nearer approach to the simple and wise institutions of Islam. Christian nations have after the experience of centuries found that the precepts of Jesus are not practicable, and that when an attempt is made to carry them into practice, they prove injurious to society. The result is that they are now discarding the plain injunctions of Jesus and are making new and better laws for themselves. The process is, of course, very discouraging to Churchmen, for it is a sure evidence of the fact that the Western nations are forsaking Christianity. What aggravates the disappointment and grief of the Churchmen is the fact that the new laws which the Christian nations are now adopting in lieu of the precepts of Jesus are the laws which were laid down by the Prophet of Arabia (on whom be peace and the blessings of God) more than thirteen hundred years ago. The open rejection of the plain injunctions of Jesus by the Western nations and their adoption

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of the principles of Islam is a clear evidence of the fact that the religion of Christ is not fitted for the whole human race and is not for all times, and that Islam is a religion which is suited to all nations and is for all times. Islam is furnishing remedies for the evils which Christianity has engendered.

One instance in which Western nations have felt the necessity of throwing the teachings of Jesus overboard and adopting instead the wiser teachings of the Holy Prophet of Arabia is furnished by the law of Divorce. Jesus is said to have, thus delivered himself on the question of divorce in the courses af his sermon from a mountain: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you, that whoseever shall put; away his wife, saving for the cause of fornication, causeth here to commit adultery : and whosoever shall marry her that is, divorced, committeth adultery." (Matthew v: 31, 32). - Nows this commandment of Jesus which permits divorce only if the, wife be guilty of fornication has been found by experience to be highly injurious and is therefore being discarded. Laws have been made by Christian nations allowing divorce for other; grounds also and thus the commandment of Jesus has been,; deliberately abrogated. Jesus told his followers that the wife. must not be divorced unless she was guilty of fornication, that one who divorced her for other reasons was guilty of the heinous sin of causing her to commit adultery, and that one who married a divorced woman committed adultery. Could Jesus make this prohibition more strict? He represents it as the most heinous sin to divorce the wife for any reason other than adultery. Yet the Christian nations have been compelled to set aside this commandment inspite of all the emphasis that Jesus laid of it. Divorce is now allowed for other reasons besides fornical. tion, and it is not thought to be causing the divorced woman to commit adultery. Similarly in spite of the prohibition of Jesus,

marrying a divorced woman is not looked upon as equivalent to England, perhaps the most Christian country in adultery. the world, also appointed a Royal Commission to consider the question of Divorce. The object of this Royal Commission was practically to consider whether it was wise to continue acting upon the law of Jesus about Divorce or whether it was time to give it up and find a better law in its place. The Church was also given full opportunity to defend the commandment of Jesus and was represented by such persons as the Archbishop of Canterbury, and the Dean of the Arches. The report is now published and the majority are in favour of abrogating the law laid down by Jesus. As was expected, a small minority which is represented by the Archbishop of Canterbury, Sir William Anson, and the Dean of the Arches, have been faithful to Jesus and have vigorously opposed any extension of grounds for divorce. majority, however, recommends sweeping changes in the existing law. The grounds for divorce will be not only adultery, but desertion for three years, cruelty, incurable insanity, incurable and habitual drunkenness, and imprisonment under commutation of death sentence. Grounds for nullity will be the following :- If present and concealed at the time of marriage, incipient insanity or epilepsy. Death will be presumed after 7 years? total disappearance or if the court is satisfied that there are reasonable grounds for supposing death.

Thus the law laid down by Jesus that there should be no divorce except when the wife be guilty of fornication is now to be abrogated by the law of England, as it has already been abrogated by the laws of other Christian countries. Now this injunction of Jesus will stand as a dead letter in the pages of the Gospels. But notwithstanding the fact that the precepts of Jesus are being rejected and his positive commandments are being thrown overboard by the Christian nations, the Christian missionary has the face to assert that the precepts of tian missionary has the face to assert that the precepts of

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Jesus are for all time and all lands and that Christianity supplies all the needs of man and that the progress of the world is due to Christianity.

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The learned Editor of the Pioneer, Allahabad, India, makes very significant comments on the report of the Divorce Commission. He begins by saying, "That there would be ma jority and minority reports was a foregone conclusion; the former it was anticipated would recommend fairly wide alterations in the law, the latter only minor alterations, and it did not require much shrewdness to predict that the minority would be represented by the Archbishop of Canterbury, Sir William Anson and the Dean of the Arches." Why did it not require much shrewdness to make such a prediction? Because it was expected that they would remain faithful to Jesus whose teachings were opposed to any extension of the grounds for divorce. But the needs of humanity compelled the Christian nations to set aside the defective teachings of Jesus which are not designed to meet all the requirements of humanity and were therefore superseded by the perfect law of the Holy Quran which was intended for all time and all nations. After quoting the views of the minority, the learned Editor says :-

"There is, however, the other and more general point of view as represented by the report of the majority of the Commissioners: the marriage law should, like any other law, be able to stand the test of equity and juctise. There was no justice, either human or divine, in 'tying up' a sane person with an insane person for life simply because the two parties had, when both of sane mind, contracted the matrimonial relation; it was obviously inequitable too, that the marriage contract alone of all contracts entered into by free contracting parties should be regarded as inviolable even though preceded by the grossest of all gross forms of 'misrepresentation.' On the whole most upbiassed individuals will probably acknowledge

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that the changes in the law suggested are only such as the intellectual and moral progress of humanity demands should be made."

I would draw the attention of my readers to the concluding words of the Editor. The comments clearly show that in his opinion, as in fact in the opinion of all sensible men that do not belong to the class of rigid Churchmen, the teaching of Jesus on the subject of divorce, as on many other subjects, is not "able to stand the test of equity and justice" and that "the intellectual and moral progress of humanity" demands that the law of Jesus be set aside and its place be taken by better laws. It is thus that the precepts of Jesus are receiving an ignominious treatment at the hands of the Christians nations. It is pity that the Christian missionary is still telling us that the progress of the Western people is due to the precepts of Christianity.

Though the Archbishop of Canterbury has been true to Christ so far as the grounds of divorce are concerned, yet he has displayed weakness by yielding to public opinion on another point. He, with his colleagues, admits the equality of woman with man at least in the matter of divorce—a view which is not based on the Sacred Scriptures of Christianity which expect the female sex to lead a servile life in abject submission to the male sex.

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Notes and Comments. Constitutional Government and Islam.

Mr. Yehya-en-Nasr Parkinson in the course of an article on Turkey and the Turks in the Ardrossan and Saltcoats Herald of November 1, 1912, makes the following comments on the system of absolute Monarchy that has been looked upon for generations as a law of the Turkish nation:—

"This law, so far as Islam is concerned, has been illegal all the centuries. It is antagonistic to the ethical principles of the Koran, and to the general body of Islamic jurisprudence. A Sultan or the Khalif is only placed in office by the ijma or agreement of the body of the Faithful to see that the law is correctly administered. He is there to fulfil the law, not to over-ride it. No Sultan can issue an irade as law that is in opposition to the ethical teachings of the Koran, either to the letter or the spirit. If he does so his subjects, those who have placed him in power, are at liberty to depose him. A person can only hold authority over a Muslim people so long as his actions are in harmony with the doctrines and teachings promulgated by the Prophet. In the early ages of Muslim ascendancy the Sultans, Kings, and Emirs were judged in the common court along with their subjects; they were all equal before the Kadi or Judge. It is evident we have here a vast lever that will, when put into operation, ever work for the purification of systems and the betterment of nations. A nation can either appoint a single ruler to administer the law or it can appoint a body of deputies to do so. All decisions must be based on the general body of Islamic law as laid down by the great jurists, having its base in the precepts of the Koran. When differences arise as to correct ruling or mode of procedure—and such differences will always arise in a nation composed of many different minds—the ijma or agreement of

the majority is the final decision. The people are the last court of appeal. It is not the king nor his officers nor statesmen, it is the people themselves who are the deciding factor. It has always been recognised, although not always practised, that rulers should carry with them the love and sympathy of the populace. To gain this love and sympathy they must keep in touch with the people and be as one of them.

"Salah-ed-din, the great opponent of Richard of England, when on his death-bed thus addressed his son:—

'My son, I commend thee to the Most High God, the fountain of all goodnes. Do His will, for that way lieth peace. Abstain from the shedding of blood; trust not to that, for blood that is spilt never slumbers. Seek to win the hearts of thy people, and watch over their prosperity, for it is to secure their happiness that thou art appointed by God and by me. Try to gain the hearts of thy emirs and ministers and nobles. I have become great as I am, because I have won men's hearts by gentleness and kindness.'

"Here we have a law that, acted up to, will ensure safety and prosperity and glory, contentment and honour.

"Osman, first Sultan of the Osmanlis, thus addressed his son:—

'My son, I am dying: and I die without regret, because I leave such a successor as thou art. Be just, love goodness, and show mercy. Give equal protection to all thy subjects and extend the law of the Prophet. Such are the duties of princes upon earth, and it is thus that they bring on them the blessings of heaven?

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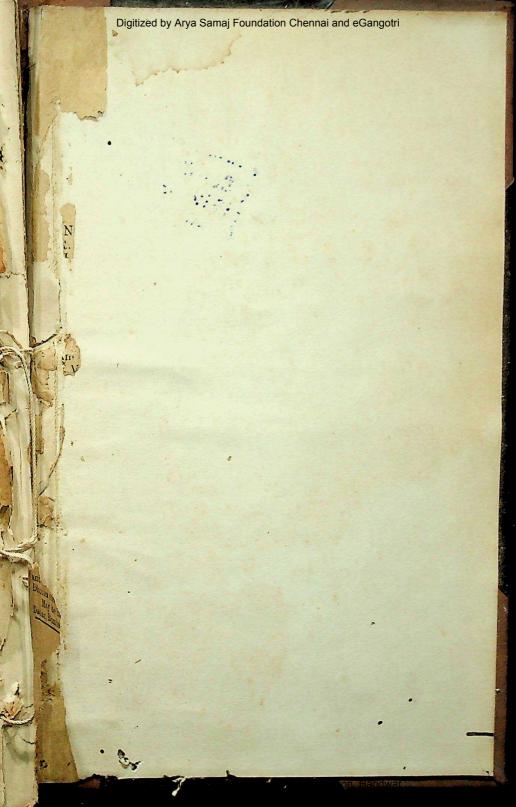
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